FLOWRES

for latine ſpeaking ſelec-
ted and gathered out of Terence;
and the ſame trãſlated into engliſhe
together with the expoſition
and ſettinge forth aſvvel of
ſuch latine words, as wer
thought nedeful to be an-
noted, as alſo of diuers
Grammatical
Rules, very profitable and nece-
ſarye for the expedite know-
ledge in the latine tongue:
compiled by Ny-
colas Vda[illegible]

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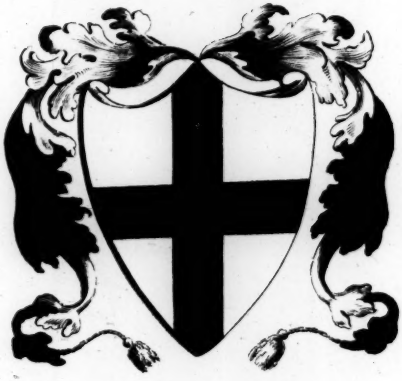

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Nicolai Vdalli carmen ende-
casillabum ad libellum suum.

SI certum est tibi pertinax libelle
In multas hominum manus venire,
Doctorùmq; libet subire nasum,
Sannas, verbera, iurgium, cachinnos:
Per me fit liberum vagari.
I quocunq; voles tuo periclo.
Securus poteras domi latere,
Et mecum poteras manere tutus.
Nunc es publicus, haud meus libellus,
Nec possum tibi iam patrocinari,
Nec suffragia, gratiàmq; vulgi,
Aut vitam, geniumq; polliceri.
Orbis sed tibi, multitudinisq;
Standum iudicio, vel est cadendum.

Ioannis Lelandi Londinensis
decasticon.

CAndidus exactum monstrare Terentij artem
Eloquij nouit Roma diserta tui.

Illius ex horto flores seleget amœnos
Vdallus, cupidæ sedulus instar apis.
Quoque labor pueris studiosis gratior esset,
Transtulit in patrios verba latina sonos.
Insuper & scholion, facundæ munera linguę,
Addidit, æterna viuere digna cedro.
Vos igitur iuuenes Vdallum ornate Britanni,
Sic fluat è vestro comicus ore lepos.

Edmundi Fonsini carmen

in laudem operis.

BArbarie linguam pulsa qui scire latinam,
Quiq; breui fieri tempore doctus aues:
Hunc lege Romani flores sermonis habētem,
Non alius quales hortulus edit opes
Hunc lege, qui lepidi verisimo sensa Terenti
Promit, & obscurus explicat arte locos,
Hunc lege qui nitidus, limatus, dulcis, amœn⁹
Verba loqui veterum more latina docet.
Vdallo meritas tali pro munere grates,
Aeternum digno viuere, lector age.

NICOLAVS VDALLVS SVAE uiſsimo diſcipulorum ſuorum gregi ſalutem plurimam dicit.

QVANQVAM INItio quidē, vt ingenuè fatear, nō mea volūtate ad hanc docēdi prouinciam capeſſēdā inductus, ſed partim aſsiduis eiſdemque importuniſsimis amicorū quorundam ſolicitationibus, efflagitationibuſq; compulſus, partim, neſcio quo meo fato protruſus videre poteram: nunc tamen, poſtquam ægregia quorundam veſtrûm indoles luculentam ſane minimeq; dubitatam ſpem oſtendit, fore aliquando, vt ad inſignem aliquam eruditionem euadatis, tantū abeſt, vt me inſtituti, cœptiq; peniteat, vt nihil profecto hodie prius habeam, aut antiquius. Qua propter quam ſorte nactus ſum ſpartam, ornare, prout Græcorum prouerbiū admonet,

mihi propoſui, planeque conſtituturum habeo, ſuperis bene iuuantibus, in hanc grauiter curam incumbere, inſigniterque in eo elaborare, vt vos eximmaniſimis barbariefaucibus quamprimum eripiam, atque extenebroſa abſtruſaque inſcitiæ caligine vindicē, ad politioris literaturæ puritatem, lucem, claritudinē. Nec dici mehercule, poteſt, quanto deſiderio flagrē, quantaque quûm omniū qui literis ſunt dediti, tûm veſtris, duntaxat honeſtis & rectis ſtudijs proficiendi cupiditate ardeam. Iam inde enim ab eo tempore, quo in meā vos ſcholam, et diſciplinam recepi, parentis erga vos animum induiſſe me fateor, ſemperq; exiſtimaſſe, in eorundem me locum ſuccedere, à quibus traditi mihi ad inſtituendum eſtis. Quod cum ita ſit, vt eſt, quàm mihi rem gratam, & iucundam, quàm porro lætabilem, & glorioſam putaris fore, ſi vos aliquando ad eas in diſciplina vires acreſcere, & peruenire videro, vt exuperatis euictiſque iſtis grammaticarum

rum præceptionum, & rudimentorum difficultatibus, ac velut ſalebris, ad iucundiſsimam, eandèmque multo vberrimi fructus latinorum autorum lectionem, ſtudiũ transferre valeatis. Ad hanc autem maturitatem cum animaduerterem, non alia demum ratione peruenirí poſſe, niſi ſi quis in promptu iam ante, et ad manum habeat bonam, atque adeò diuitem latini ſermonis ſupellectilem, ſedulò equidem mihi faciundum putaui, ne vobis deeſſet, vnde ea potiſsimè facultas parari poſsit, & latini ſermonis copia, puritas, nitor, elegantia, nullo aut certè quamminimo negotio perdiſci. Scripſi itaque vobis ſuauiſsimi tyrũculi, quaſdam latinè loquendi formulas, ad cotidiani ſermonis vſum & copiam ſane quám accommodatiſsimas. Eas vero ex Publij Terentij potiſsimum comœdijs delegimus, quod is ſcriptor ad informandam, inſtruendámque linguã puerilem maximè omnium idoneus, citraque, controuerſiam facilè princeps videatur.

vtpote per quem, ipſum Tullium Ciceronem, ſummum alioqui latinitatis magiſtrum, ad tantum eloquentiæ faſtigium profeciſſe conſtet, id quod quum ipſemet de ſe fatetur alicubi, imò potiûs gloriatur tùm ſcripta eius vbiq; tãtũ nõ clamitant. Porrò latina ipſe anglicè interpretatus ſum, quô vos quoque latina verna cule, aut è contrario latinè vernacula abſq; moleſtia vel negotio, & cum aliqua ratione ac gratia, nec enterim ineptis prorſ9 atque abſurdis, quod plæriq; faciunt, ſed appoſitis et accommodatis verbis reddere ad diſcatis. Neq; verò putetis velim, nullũ eſſe operæ precium, ſi quis latina aptè in maternum vertere ſermonem calleat. Nã ſi Cicero quædam ex græcis tàm poètis, quã oratoribus, ac philoſophis, latinè interpretendo, quæ in ſuos referret libros operæ precium exiſtimare ſe feciſſe non nuſquã gloriatur: ſi Terenti9 plus ſibi laudis ſtatuit, maioremq; gloriam poſuit in vertendis Græcorum antiquis fabúlis, quam

quã inueniendis ſuis nouit: ſi idẽ Terentius rem nihilo minus ingenioſam arbitratus eſt ex bonis græcis bona latina facere quã ſi ipſe de ſuo noua excogitaſſet, q; ſcriberet, et poſteris legenda traderet: ſi denique ingenij argumentũ, & non poſtremæ laudis opus exiſtimatur, bona vernacula ſic verbis latinis mutare, vt interim ſeruetur vtriuſque linguæ idiotiſmus & gratia: quî minus id qnoque é diuerſo maximæ laudi dari par ſit & vel ſũmi artificis opus haberi conueniat, ex bonis latinis ſcilicet, reddere bona vernacula? Verum, vt rede am quò cœpi tendere, nec iuſto diutius in his hæream, imò conſilij vobis factique mei rationem compendio expediam: addidi, ſicubi opus id eſſe videbatur, quędam velut ſcholia, quibus tum ſenſus poëtæ explicetur, tum verba ipſa non paulò declarentur apertius. Si qua inſignis aut elegãs incidit metaphora, indicaui. Si qua figura occurrit, admonui, Si qua fabula interuè nit, non ſum grauatus altiuſculè repetîtã narrare,

narrare. Si quid quod ad latinitatem egregiè faceret, ſeſe obtulit, non commiſi, vt præteriretur ſilentio. Si quid ad rationem grammaticam pertinere viſum eſt, non piguit enucleare, Si quid prouerbij inter ſperſum eſt, expoſui. Si quod vocabulum obſcurius iudicatum eſt, illuſtraui. Si qua formula à communi, vulgarique, & vſitata latinè loquendi ratione paulo alienior apparuit, rationem reddidi, citatis, vbi res poſceret, atque adhibitis, ex optimis quibuſque et probatiſsimis authoribus exemplis ac teſtimonijs. Denique vt finem tandem faciam, quicquid vſquam obiectũ eſt, quod puerile ingenium iudiciumue retardare in legendo poſſe videretur: quam tumuis id humile foret aut leue, ſedulò adnotaui, veſtris ſcilicet ſtudijs quamoptime conſultum cupiens, omnibuſque omnium veſtrûm commodis nuſquam non libentiſsimè deſeruiens. Proinde hæc qui dem, que commemoraue, omnia pingui, quod dicitur, craſſaq; ac rudi Minerua tradi-

tradidi, & vereor, ne quorundam opinio ne, iudicio, sententiaque, nimis etiamnum anxié, nimis scrupulosè nimis deniq3. vt ita loquar, frustulatim persecutus sim: vtiq3 dũ singula ad iudicij vestri immaturitatem & captus temeritudinem attempero. Sed nimisquam mihi in hoc duntaxat negotio, placuit illud, ꝙ dici solet, indoctius modo appertius, præsertim, cum scirem quàm maximè opus esset, nil nisi velut præmansũ vobis in os inseri. Porro ipsũ opusculum FLORESTERÈNTII libuit inscribere, quoniam hæ formulæ, quas vobis iam nũcupamus, ex eius poètę lepidissimis iuxtà atq3 elegãtissimis comœdijs, quasi horto quodam fragrantissimo, & ad miraculum vario, amœnoque topiario, ordine omnes selectæ sunt, et excerptæ. His igitur laborũ nostrorũ quasi primitijs fruimini, tanquam arrabone ac pignore tûm nostre erga vos summi amoris, tûm officij ac fidei.

Quodsi prodesse hæc conducere que ve-

stris

ſtris ſtudijs intellexerimus : alia, fauente Chriſto, dabimus propediem altiora atque maiora. Veſtræ autem partes erunt ſuauiſſimi tyrones, omni, quod aiunt pedeſtare, omnibus ingenij neruis contendere, ac modis omibus curare, ne noſtros ſudores laboreſque fruſtremini, nèue noſtrum hoc tantum oleum & operam eludatis, ſed potius, vt conceptæ de vobis tûm ſpei tũ expectationi poſſitis per omnia reſpondere.

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FINIS.

¶ Out of Andria in the Prologue,

ANIMVM ad ſcribendum appulit, He applied his minde to wrytyng.
Id ſolum negotij credidit ſibi dari. He thoughte he ſhould haue had no further buſineſſe but that.

Multò aliter inuenire intelligit, He perceiueth it muche other wyſe to chance, or to come to paſſe.

Animum aduortite, Take hede & ſet your myndes here to and harken.

¶ In the firſt act and fyrſt Scene of the ſame.

¶ Iſtæc intro auferte, Haue in this geare.
Adeſdum. Come hyther.

Paucis te volo, I woulde ſpeake a worde or two with you.

Curentur rectè hæc, Let theſe thinges be well done.

Expecto quid velis, I would fayne know what your wil or pleaſure is Or, I long, or deſyre to know your mind, wyl or pleaſure.

In memoria habeo, I remember it well, or, I beare it wel in mynde.

Habeo gratiam, I thancke you hartily. For habere gratiam, is properly to thanke in hert agere gratias, to thanke in wordes.

Mihi hoc moleſtum eſt, Thys greueth me.

Quin tu vno verbo dic, But ſay on at ones or quickly.

Quid eſt quod me velis? what is it that you would with me?

Rem omnem á principio audies, You ſhal heare all the mattier euen frome the beginning.

Excesſit ex ephœbis, He is paſt childhode, or, he wareth a man, or, he groweth well towards mans ſtate.

Qui ſcire poſſes? How myght a man know?

Sapienter vitam inſtituit, He taketh a wyſe way of lyuing.

Ab hinc triennium, Thre yeres now gon or, thre yeres bens.

Commigrauit huic viciniæ, hee hath remoued into this quarters or parties, or, hee is come to dwel hereby.

Muher egregia forma, A woman of excellente beautie.

Mulier ætate integra, A woman beynge in her beſt yeres, or a woman being in ỹ floure of her tyme, or, a woman nothing broken ẅ age.

Vereor ne quid apportet mali, I feare leaſte that it may cauſe ſom diſpleaſure, or, I feare that it wil dwe ſome hurt, or, no good.

Pudice vitam agit. She lyueth honeſtlye, or chaſtely.

Parce

Parce ac duriter vitam agit, He liueth sauingly and hardly.

+Lana ac tæla victum quærit, She getteth her liuing with spynning and cardyng.

Captus est, He is taken, or, he is in the snare or, he is in the lashe. And prouerbially, he is in for a byrd, or he is in by the wéke.

Habet, He vseth her, or, he kepeth her compaignie.

Dic sodes, Tel me I pray you, tel on a good felowship, Tel me if thou be a good felow.

+Habet suæ vitæ modum, He hath the gouernaunce of his owne life, or, he is at his owne ordering. Or hee is no mans man but hys owne.

Quid opus est verbis? What néede manye wordes.

Vltrò ad me venit, He came to mée of hys owne mind.

Quid obstat? What let is there?

O factum bene! O happie chaunce.

+Quid multis moror? Why do I hold you wt my long communication? why do I make al these many words.

Eius causa, For his sake.

Nihil suspicor mali, I mistruste or misdeme no yl.

Adolescentula, forma & voltu adeo modesto, adiò venusto, vt nihil supra, a yonge thynge

of beautie and countenaunce, soo demure & so faire or wel fauoured with al, ỹ nothinge may excede and passe, or bee more excellent.

Adolescentula præter cæteras forma honesta & liberali, A younge thing of beautie more comely and goodly then the others, or than most part be.

Perculsit mihi animum, It went euen to the very hart of me.

Quam timeo? How greatly I feare.

Satis cum periculo, with perill and daunger enough, or, in no litle ieoperdie or perel or, at a shrewde aduenture

Cur te is perditum? Why go you about to cast away your selfe?

Quid feci? What haue I done?

Quid commerui? What punishment haue I deserued? Or, what punishmente am I worthy to haue?

Quid peccaui? What haue I offended?

Recte putas. You thinke as it is.

Venit postridie ad me, He came vnto me the morow after, or the next day after.

Indignum facinus, A shamefull deede, an abhominable act, an heinous offence, A mischieuous pranke or pagtaunt.

Discedo ab illo, I reparted from him.

His rebus præscripsisti finē, You haue appointed an end in these matters, you haue set

ſæte a time whan the thinges ſhal ceaſe, or haue an end.

+ Sine meo me viuere modo, Suffer me to liue after mine one facion.

+ Manibus pedibusq; obnixe omnia facit, He doth all thinges with hande and foote, or with tothe and nayle, as muche as in him lieth, or, hæ doth all that euer he may righte buſily.

Incommodat mihi, He diſeaſeth me, Or he doth me diſpleaſure, Or he noyeth me.

Obſequitur illi, He foloweth his minde or appetite, or he is ruled by him.

In te nihil ſit moræ, Let there be no delaye or tarying in you, or in your behalfe.

+ Mihi exorandus eſt, I muſt entreate him.

Obſerues illum quid agat, watch him well what he doth.

+ Obſerues quid captat conſilij, watch what counſaile he taketh: Or, waite what he entẽdeth, or aduyſeth to do.

Eamus iam nunc intrò, euen now go we in.

+ I præ, ſequar, Go you before and I wil folowe or come after.

¶ In the ſecond Scene.

¶ Ipſe exit foras, Hym ſelfe now commeth forth.

Nulli verbum fecit, He ſpake not a word to any man: or he neuer made word to any mã.

Non ægre eam rem tulit, He toke no displeasure therwith.

Sine tuo malo, without any your harme: or without any yll or displeasure to you ward.

Non præuideram, I forsawe it not, or, I forsaw no such thing.

Ehodum ad me, Hither a litle sirrha, Or come nere to me hither.

Quid hic vult? what would he haue nowe? or. what is the matter now?

Nihil ad me attinet, It pertaineth nothing to me, or, I haue nothing to do therwith.

Non hercle intelligo, In good south I know not what you meane.

Verberibus cæsum te in pestrinum dedam. I wil al to currie the, and then cast the into the mylle to drawe. to bridewell.

Bona verba quæso, Speake fayre I praye you, or prouerbially, You wil not doe as you say, For those wordes be alwayes of the writers vsed and spoken ironice, that is to say in mockage or derision: As if one should say, I wil cause the braines to fly out of thy hed, and the other shoulde in mockage scornes and dirision answere, and say thus: You wil not I trowe: Or thus, you wil not dooe as you saye I trowe, hée moughte saye it elegantlye and properlie in latine, Bona verba quæso, Yet geue vs faire language I besech

you

you hartyly.

¶ Nihil me fallis, Thou canſt not begyle me, or, I know the wel enough

Ne temere facias, Play not the fole.

¶ Ne dicas tibi non prædictum, Say not but you were told it before: or ſay not but that it was ſhewed you before.

In the thyrd Scene.

¶ Intellexi illius ſentiam, I haue perceyued his mind, or his wordes.

Quid agam incertum eſt, I can not tel what I may doe.

¶ Illius vitæ timeo, I feare it wil coſt him his life.

Huius minas timeo, I feare his manacing and threatning.

¶ Seni verba dare difficile eſt, It is hard to deceiue the old man.

¶ Ab hæc mala hoc accidit etiam, In the necke of al thoſe miſchieues, this alſo cometh.

Grauida eſt è Pamphilo, She is wyth child by Pamphilus.

Audire eſt opera precium, It is a worlde to heare

Obijt mortem, He is dead,

¶ Mihi non ſit veriſimile, It ſemeth not true vnto me, Or I can in no wyſe thinke or beleue it true.

In the fourth Scene.

¶Vereor q̄ fiet, Ifeare what the matter is.

¶In the fifth Scene.

¶Hoccine eſt humanum factum? Is this a gentle dede or touch, or, was, or, is this courteſily done.

Quid illud eſt? What is that?

Proh deûm atq; hominum fidem, O the faith of god and man: or out alas, or O good lord.

Quid eſt ſi hæc non contumelia eſt? what is this, if it be not a thinge done or ſayde in diſpite.

Nonne oportuit præſciſſe me ante? Had it not ben mæte & conuenient, that I ſhould haue knowen of it before?

Non prius communicatum oportuit? had it not ben mete, that I ſhould haue bene told of it before, or, that I ſhould haue bene made p̄tuie to it before.

Miſerā me, Ah wretched woman that I am

Quod verbum audio? what a worde dooe I heare?

Pereo funditus, I am vtterlye vndone or caſt away.

Aliquid monſtri alunt, They hide or cloke ſome p̄iuie fault. Ex Chiliadibus Eraſmi

Nemini obtrudi illa poteſt, She canne not be thifted away to any body.

Itur ad me, They come to.

Abi domum, Goe thy ways home, or, geate the

the home.

Abi cito, Hens at once, or, geat the hens at ones,

Quid facerem? what should I haue done? or, what should I dooe?

Quid primum exequar? What shall I, or may I goe first in hande with all, or, what shal I first doe?

Me impediunt curæ,, Care or busines of many thinges letteth me.

Meo animo libitū est? It is mine appitite, or, it is my pleasure, or, it standeth with my fantasie.

peropus est, It is very nedeful.

Quis hic loquitur? Who speaketh here?

O salue pamphile, what god saue you may ster Painphilus.

Quid agitur? what doe you? or, how goeth the world? or how standeth the case?

Laborat è dolore, She laboureth of chi d, in this place of Terence: but it may be other wise vsed by reason of some other word added. As, Lahorat è dolore capit s, dentium, oculorum, &c. He is sicke or diseased with peine in the head, tethe, eyes &c.

In hunc diem constitutæ sunt nuptiæ. The mariage was appointed against this day.

Ego istuc conari queam? Can I goe about or attempte such a thing?

Mihi ſuum animum atq; omnem vitam credidit, He hath committed or put his harte or ſtomake and al his lyfe into my handes. For that that we ſay commonly, he hath putte al his truſt and hope in me.

Adeo me ignauum putas? Do you thynke me ſuch a dastard, or, ſo vnmanly?

Adeo me inhumanū putas? do you thinke me ſo vnkind, or, ſo vncourteous, vngentle?

Adeo ferum me putas Do you thinke or repute me ſo cruel?

Per hanc dexteram te oro, & genium tuum, I pray you by this ryght hand, and your honeſtie.

Per tuam fidam te oro, I deſyre you by your promyſe, or of your fydelitie, or truth.

Te ingermani fratris dilexi loco, I haue loued you as myne owne natural brother.

Te ſolum ſemper feci maximi, I haue alwayes ſet moſt by you only.

Tibi morigera fuit in rebus omnibus, ſhe was or hath bene at your commaundement in al thynges.

Bona noſtra hæc tibi committo, All theſe my goodes I commit vnto you, or into your handes.

Bona noſtra hæc tuæ mādo fidei, I commit all theſe my goodes vnto youre fydelitie, or honeſtie: or, I put you in truſt with al theſe my

my gwdes.

+Mors continuo ipsam occupat, death toke her immediately.

Ita spero quidem, So I trust verily, or so I hope in dede.

Cur tu abis ab illa? Why come you awaye from her?

Obstetricem accerso, I go to cal or to fet the Mydewyfe.

Propera, Go apace, or hye,

Audin? Heareſt thou?

Teneo, I perceiue or vnderſtand it wel.

¶ Out of the ſeconde acte in the firſt Scene.

¶ Quid ais? What ſayeſt thou?

Illa datur hodie Pamphilo nuptum, She ſhal be maryed vnto Pamphilus this day

Sic eſt, It is euen ſo, or yea forſouthe.

Qui ſcis? How knoweſt thou?

Apud forū modo è Dauo audiui, I heard it abrode righte nowe of Dauus. Forum, is ſuche a place as men vſe to reſorte and repayre vnto, mete and to common together, as in London, Lumbard ſtrete, or Weſtminſter halle. Forum, is not latine for a marte or market, excepte ſome woorde of ſuche ſygnification bee added vnto it, as Forum boarium, the market where cattall were ſolde, Forum carnarium, where fleſhe was ſolde,

ruoui

Forum piſcarium, Where ſy ſhe was ſolde

Væ miſero mihi, Alas wretched perſon of body that I am.

Adempta eſt mihi ſpes, My hope is taken awsy.

Age age vt lubet, well then do as you liſt

Omnia experiri certum eſt, I purpoſe, or I am determined or aduiſed to proſe or to aſſay al thinges.

Quid hic agit? What doothe this man, or what goeth he about? or what entendeth this man?

Hunc orabo, I wyl deſire him.

Huic ſupplicabo, I wil humbly beſech him.

Quid tibi videtur, Howe or what thinketh you?

Abi hinc in malam crucem, get the hens wyth ſorowe, Or, geat the hens with a miſchiefe.

Ad te venio ſpem, ſalutem, auxiliū, conſilium, expetens, I come vnto you to deſyre you of ſome good hope, helth, helpe, and counſaile

Neq; conſilijs locū habeo, neq; auxilij copiam, Neither I can geue you any counſaile, nor it lyeth not in me to helpe you.

Iſtuc quidnam eſt? What is your matter

Hodie vxorem ducis? Are you maryed today? The preſent teuſe for the future.

Aiunt, So they ſay.

Hodie

Hodie poſtremum me vides, you ſhal neuer more ſée me alyue after this day.

Quid ita? Why ſo?

Vereor diſcere, I dare not tel it.

Ne iſte haud mecum ſentit, Trulye thys man is not of my mind, or, Certes this man and I be not of one mind.

Ehodem dic mihi, Hogh ſire ha tel me.

Quam id vellum, How gladly wold I that were ſo, or how glad would I be of that.

Te per amicitiam & amorem obſecro, I beſeche you for the frendſhip and loue that is betwene vs.

Dabo equidem operam, I wil do my diligence, or I wil doe what lyeth in me, or, I wyl do the beſt that I can.

Tibi nuptiæ hæ ſunt cordi, This mariage pleaſeth you wel, or is to your harts deſyre, or is to your pleaſure.

Proficiſcor aliquò, I go forth ſome whither

Audi nunciam. Here now.

Reddidiſti animum, you haue reuiued my ſpirites: or you haue recomforted my heart: or, you put me in cumfort agayne.

Si quid potes, facito, If you maye do anye thing, do it.

Sat habeo, I am content with that: or, I deſyre no more.

Huius conſilio fretus ſum, thys mans counſayle

saple do I vse or folow.

Fugin'tu hinc? doest thou ren thy way hens.

Nihil opus est scire, It is no nede to know.

In the second Scene.

CVbi inueniam Pamphilum? where shall I fynd Pamphilus?

Vt metum adimam, That I may deliuer him out of feare.

Vt expleam animum gaudio, That I may make his hart glad and ioyous.

Nondum hæc resciuit mala, He knowethe not yet of this mischiefe.

Andin'tu illum? Do you heare him?

Quô nunc primum intendam? Whither shal I now firste go?

Cessas alloqui? doest thou not speake vnto him? or art thou so slacke to speake to him?

Ades, Come hither.

Resiste, Stoppe, or turne agayne.

Quis homo est qui me? who or what man is that, that calleth me? For ther is vnderstãded Vocat, or nominat.

O Pamphile teipsum quæro, what Pamphilus I seke you and no man els.

Quin tu hoc audi, But heare this.

Quid times scio, I know what thou feareth.

Obtũdis, tametsi intelligo, you dul me, & yet I vnderstand you wel enough, or you wery me. Rem tenes, you knowe or perceiue the matter

matter very wel.

Nihil periculi est, ther is no maner leopardy.

Nunc non est narrandi locus, It is no time nor place to shew it or to tel it now.

Quid agam cogito, I muse what I may do.

Mihi indicit suspicio, I began to suspect, or mistruste.

Quorsum istuc? To what ende or to what purpose say you that? s. dicis.

Recte dices, You say wel.

Perge, Goe forth, procede.

Accessi intrô, I came in.

Nô recte accipis, You take the matter amisse or wrong, or you vnderstãd it not wel.

Liberatus sum tua opera, I am saued by your good helpe.

Quid ita? Why so?

Bene mones, You aduise me wel or, ye geue good counsayle, or ye put me well in minde and remembraunce.

Spes mea me frustrata est, My hope hath beguyled me. ¶ In the thyrd Scene.

¶ Quid sibi vult pater? What meaneth my father?

Ipse sibi iniurius videtur, He seameth vnto himselfe to be vnreasonable, or to do wrõg.

Culpam in te transferet, He wil laye the fault to you

Cedo quid faciam, Tell me what shal I do?

Num-

Nunquam faciam, I wil neuer do it.
Ne nega Say not nay.
Suadere noli Neuer counsaile me to it.
Quid iurgabit tecum? what cause shal he haue to chyde with the?
Sine omni periculo. Without al peril.
Haud dubium est, Ther is no doubt.
Hoc propulsabo facile, I wil auoide, or put of that quickely.
Itane credis? Thynke you so?
Quin taces? Why dooste thou not hold thy peace?
O facinus audax, Oh bold acte, Oh hardye enterprise, Oh presumptuous dæde.
Cur bitur, It shal be done.

¶ In the fourth Scene.

¶ Reuiso quid agant, aut quid captent consilij, I come againe to see what they doo, or wher about they go.
Venit meditatus alicunde ex solo loco, He cometh from some place, wher he hath bene alone, and bethought him, or studied, musede or prouided what he wil saye. Ex solo loco, out of some secret or solitarie place.
Tu fac apud te vt sies, See thou that thy wittes be thine owne.

¶ In the fift Scene.

Ipsum præsto video I see that he is here ready.

Nostra

Noſtre parti timeo, I feare of our parte.

Neq; iſtic neq; alibi tibi vſquam erit in me mora, Neither in this thing noꝛ in any thing els, you ſhall haue any let oꝛ taryng in me, oꝛ you ſhall not tary on me.

Facis vt te decet, quum id quod poſtulo, impetro cum gratia, You doe as becometh you, cꝛ, you do very well, that I obtein with your good will that thing, whiche I deſyꝛe.

Cum gratia. With good will, oꝛ with good loue and leaue.

Quod poſtulo impetrò, That that I deſire, I obteyne.

Iam nũc intrò, euen now go thy wayes in.

Ne in mora quum opus ſit ſies. Let vs not tary on you whan nede ſhall be.

Vulgo dici ſolet, It is vſed and ſpoken commonly, oꝛ, it is a common ſaying.

In the firſt Scene.

¶ Præter ſpem euenit, It is chaunced otherwyſe than you loked foꝛ.

* Male habet illum, It græueth hym, it byteth hym.

* Potin' es mihi verum dicere? Can thou tell me trueth? Potin es for potis ne es? by the figure apocope, which is the cutting away of a letter oꝛ ſyllable in the ende of a wooꝛde.

Cauit ne ea res ſibi infamiæ eſſet, He toke hede, oꝛ he pꝛouyded, that that ſhoulde not

hur his name, or bryng him in any blame or obloquie, or ill name.

Vxore opus est, It is mete for hym to haue a wyfe.

Animum ad vxorem appulit, He setteth his mynde to mariage.

Subtristis visus est mihi, He thought he was somewhat sadde.

Est quod succenseat, There is a thyng that he is angrie for.

Quid nam id est? What is that?

Quin die quid est? tush tel me what is it?

Parce facit sumptum, He dooeth but little cost, or he spendeth lyke a nyggarde.

Vix dragmis obsonatus est decem, He hath bestowed scarcely.xl.d. in cates.

Ego istæc recte vt fiant videro, I wil see that these thynges shall be well doone.

Quidnam hoc rei est? What is the matter?

Quidnam hic vult veterator sibi? What meaneth this vngracious harlotte?

Out of the thyrde acte in the firth Scene.

¶ Ita quidem res est, vt dixti, It is euen so as you sayed.

Fidelem haud fermè mulieri inuenias virū, You can not lightly fynde a man fayethfull and true of his promyse vnto a woman.

Firmauit fidem, he hath surely kept his pro-

myse

misse, or, he hath shewed a sure token that he will performe his promisse.

Vtinam aut hic surdus, aut hæc muta facta sit, would god that eyther he might be made deaf, that he coulde not heare, or she dumme that she might not speake.

O Iupiter quid ego audio? O lorde what doe I heare?

Actum est, si quidem hic vera prædicat, The matter is past cure, at least wyse if it be true that this man sayeth.

Bonum ingenium narras adolescentis, by your saying it is a young man of a good and gentile nature.

Sequere me intrò, ne illi in mora sis, Folow me in, that you cause hiai not to tary on you or. Come in after me, ỹ he tary not on you.

Quod remedium huic malo inueniam? What remedy shall I finde, or, may I fynde for this mischiefe?

Adeon' est demens? Is he so madde?

Ah vix tandem sensi stolidus, ah I scarcly perceiued it at last fole that I am.

Quid hic sensisse se ait? What saieth he, that he hath perceyued?

Hæc mihi affertur iam primum ab hoc fallacia, This subtile pranke hath he wrought now first against me.

Per opem, Helpe.

Serua me obsecro, saue my lyfe I praye the.
Hui tam cito? whough so sone in all the haste?
Non sat commode diuisa sunt temporibus tibi Daue hæc, O Dauus, these thynges wer not well appointed by the, euery thing in his due tyme.
Commode temporibus diuisa sũt omnia, Euery thig is wel appointed in his due time.
Num immemor es discipuli? Haue you forgotten a scholer of your owne teachyng?
Ego quid narres, nescio, I knowe not what you saye.
Hic si me imparatum adortus esset, If this felow had set vpõ me vnprouided or vnaware.
Quos mihi ludos redderet? What play wold he haue played me?
Huius periculo fit, All is done on his perill,
Ego in portu nauigo, I am out of al daũger.
Vide chil. Erasini.

¶ In the seconde Scene.

¶ Adhuc quæ adsolent, quæq; oportet signa ad salutem esse, omnia huic esse video. I see in him yet hitherto all tokens of helth that are wount and that ought to be. Wher note that verbes impersonalles be oftentimes turned into personalles, and haue a nominatiue case before theim: as, Hæccine te decent? Owe these thinges become the? Nunc hæc te pudent? Art thou not ashamed of these thinges?

Albeit

Albeit it is in the voices of the thyrde perſone onely.

Mox ego hunc reuertar, I wyll returne, or, come hither agayne by and by.

Perſcitus puer natus eſt Pamphilo, Pamphilus hath a veray ſcoly or gwdly boye borne. Per, in compoſicion betokeneth as muche as valde.

Deus quæſo, vt ſit ſuperſtes, I pray god ſend him long life, or long to liue.

Eſt ingenio bono, He is of a gentile & courteous nature.

Veritus eſt huic optimo adoleſcenti facere iniuriam, He had conſcience to dwe this verye young thing wrong, or he could not finde in his herte, or, he had remorſe to dwe. &c.

Hoc quis non credat, qui te norit, abs te eſſe ortum? who that knoweth the, woulde not thinke that this came of the, or, was begun and wrought by the?

Quidnam id eſt? What is that?

Non imperabat coram, quid opus eſſet facto, he did not tell me to my face, what was nedefull to be dwen.

Poſtquam egreſſa eſt, illis, quæ ſunt intus, clamat de via, As ſone as ſhe was come forth without dores, ſhe cried out of the ſtrete vnto theim that were within.

Itane contemnor ab te? Am I ſo litle ſet

by of the.

Ita ne tandem idoneus tibi videor, quem tã aperte fallere incipias dolis? Do I seme vnto the so mete a man, whom thou shouldest begin, enterpryse, or attempte so openly to beguyle or deceyue with thy subtile crafte.

Certe si resciuerim, In sayeth yf I maye knowit.

Hic se ipse fallit, haud ego, He deceyueth or beguileth him selfe, and not I.

Edixine tibi? Dyde I not straitelye commaunde the?

Num interminatus sum, ne faceres? Did not I charge the vpon a peyne, that thou shouldest not dooe it?

Credon' tibi hoc? May I beleue the in this?

Teneo quid erret, I knowe wherein he is deceiued.

Quid ego agam habeo, I knowe what I will doe well enough.

Quid taces? Why standest thou dumme? or, why speakest thou not?

Tibi renunciata sunt hæc sic fore, It was told you before, that these thinges wold com thus to passe, or would come to this ende.

An tute intellexit hoc assimulari? did you perceiue by your owne selfe, that thys was feigned?

Qui istæc tibi incidit suspectio? howe came

it

ſt vpon you to ſuſpect this?

Non ſatis me pernoſti etiam qualis ſim, You knowe not me throughly yet what a ſe-loe I am.

Si quid narrare occœpi, continuo dari tibi verba cenſes, If I begin to tell you any thing a none you thynke or iudge, that I go about to deceiue you.

Nihil iam mutire audeo, I dare not ſpeake one worde now a dayes.

Hoc ego ſcio vnum, This one thynge dooe I know.

Id ego tibi nunc renũtio futurum, vt ſis ſciens, I tell you now before, that it will be ſo that you may not ſaye, but that you know it.

Ne tu hoc poſterius dicas meo factum conſilio, Say not hereafter that it was doone by my counſayle or aduiſe.

Hanc opinionem prorſus a me amotam eſſe volo, I will in no wyſe, that you haue anye ſuche opinion in me.

Vnde id ſcis? Wherby know you that?

Audiui, & credo, I haue heard it, and I beleue it is true.

Coniecturam facio, I conjecte.

Multa concurrunt ſimul, qui coniecturam hanc facio, There come many thinges together, why I doe thus conjecte: or, there bee many thinges mo then one, ỹ cauſe me thus

to coniect, or suppose.

Inuentum est falsum, it is a false imagination

Missa est ancilla obstetricem accersitum, there is a maiden sent, for to call the Middewyfe.

Quum intellexeras id eas consilij capere, cur non dixti exemplo Pamphilo? When thou perceiuedest, that they wer about such a purpose, why diddest thou not immediatly tell Pamphilus thereof.

Quis eum ab illa abstraxit nisi ego? Who hath pulled him away from hir but I?

Omnes nos quidem scimus, q̃ miserè hanc amarit, All we know how depely he loued hir

Nunc sibi vxorem expetit, Now he desireth to marie.

Id mihi da negotii, Committe that matter vnto me or, let me alone with that matter

Perge facere ita vt facis, Continue or procede and doe still as you doe.

Id spæro adiuturos Deos, I trust god will further it.

Abi intrò, ibi me opperire, Get the in, and tary for me there till I come.

Quod parato opus est para, Make readie that that is nedefull to be doone.

Haud scio an quæ dixit, sint vera omnia, I can not tell, whether all thynges bee true that he hath told me or not.

Illud mihi multo maximum est, that thing

dooe I moſt paſſe on.

Nunc Chremen conueniam, Nowe wyll I goe ſpeake with Chremes.

Orabo gnato vxorem, I will deſire a wyfe for my ſonne, or, I will deſire that my ſõne maye haue his daughter in mariage.

Quid alias hoc malim quam hodie fieri? why ſhuld I deſire to haue this don an other time rather than now? Or, why ſhuld I deſyre to haue it done to morow rather than to daye?

Quod pollicitus eſt, id ſi nolit, haud dubium eſt quin eum merito poſsim cogere, if he refuſe to dooe that that he promyſed, there is no doubte, but that I maye lawfully compel hym.

In ipſo tempore eccum ipſum obuiam, Lo yonder howe he cometh to mete me euen as well as can be.

¶ In the third Scene.

¶ O te ipſum quærebam, what, I ſought euen you and no man els.

Et ego te, And I you.

Optato aduenis, You come as I wouldе haue it. or you come as wel as I could wiſh, or, well mette.

Aliquot me adiere, certaine perſons haue come vnto me.

Ex te auditum aiebant, They reported that you haue bene herd ſo ſay.

Id

Id viso, tu ne, an illi insaniant, I come to se
whether you be out of your wites, or els the
Auscultа paucis, & quid ego te vell, & quo
tu quæris scies, Harken to me a little, and you
shall know both what I would haue you t
doe, and also that that you desyre to know.
Auscultо, loquere quid velis, I harken, say
on what you woulde haue.
Per ego te deos oro, I beseche you for god
des sake.
Per nostram amicitiam te oro, I praye you
for the loue and frendshyp that is betwen vs.
Amicitia nostra incepta à paruis cum ætate
accreuit simul, Our frendshyp begun of lit-
tle ones, hath growen and encreased toge-
ther with our yeres and age.
Per vnicam gnatam tuam, & gnatum meũ,
I pray you as you loue your only doughter
and my sonne.
Seruandi mei summa tibi potestas datur,
It lyeth veray much in your handes to saue
my lyfe.
Me adiuues in hac re, helpe me in this matter
Ah ne me tantopere obserua, Vse not praye
me so instantly.
Alium esse censes nunc me atq; olim fui?
Do you thinke me an other maner mã now
than I haue bene in time past? or heretofore?
Si in rem est vtriq;, If it be for the profyte
of vs

of vs bothe.

Si ex ea re plus mali est quam commodi vtriq; If there shall come more hurt or displesure vnto vs both than profite therby.

Accersi iube, Commaunde him to be gone for, or, byd one go call him.

Te oro in commune vt consulas, I pray you loke on the matter indifferently for vs both, or I pray you do indifferētly for both parties

Ita postulo vt fiat, I desire you that it maye so be.

Non postulem abs te, nisi ipsa res moneat, I wold not desire it of you, but that ỹ thinge it selfe doeth byd me and geue occasion.

Quid est? What is the matter?

Itæ sunt inter Glycerium & gnatum, Glicery and my sonne be fallen out.

Spero posse auelli, I trust he may be pulled awaye from it.

Profecto sic est, Undoubtedly it is so.

Anteeamus, dum tempus datur, Let vs preuent the matter, whyle we haue tyme.

Lachrymæ confictæ dolis reducunt animam ægrotum ad misericordiam, Teares deceitfully feigned doe bring a loue sicke mynde againe to pitie and compassion.

Spæro illum de hinc facile ex illis sese emersurum malis, I trust that he will from hens forthe easilie wynde hym selfe oute of those mis-

mischiefes.

Coniugio liberali deuinctus, Bounde in honest matrimonie, or wedlocke.

Tibi ita videtur, So thynketh you,

Non arbitror me posse perpeti, I thynke I shall neuer be hable to endure it.

Quis scis istuc nisi periculum feceris? howe know you that, except, or vntil you haue proued it?

Incommoditas denique huc omnis redit, All the displeasure, or the worst of the matter, at the vttermost cometh but vnto this poincte.

Dii prohibeant, God forbeade.

Quid istuc? What is that?

Si istuc animum induxisti esse vtile, If you thinke in your mynde that this is expedient.

Nolo tibi vllum cõmodum in me claudier, I will not that any commoditie or pleasure be debarred or stopped from you by me.

Merito te semper maximi feci, I haue not without cause alwayes sette verye muche by you.

Qui scis eos nunc discordare inter se? How know you, that they are now fallen at debate?

Intimus eorum consiliis. Chefe of theyr counsaile, or, of their priuey and secrete cõsayle.

Is mihi persuader, quantum queam vt maturem

urem, He counsaileth me in any wyse, that I make all the spede I can.

Num senses faceret, nisi sciret filium hæc eadem velle? Woulde he haue so done thynke you: but he knew that my sonne desireth the same?

Tute adeò iam eius verba audies, Your selfe shall here him speake by and by.

Heus euocate huc Dauum, Hough sirs call me out Dauus hither.

Eccum, video ipsum foras exire, Lo yonder I sée him selfe comyng forth of the doores.

¶ In the fourth Scene.

¶ Ad te ibam, I was commyng to you.

Cur vxor non accersitur? why is not Pamphilus wife sent for?

Iam aduesperascit, it is almost night already.

Audin' tu illum? Doost thou heare hym?

Non nihil veritus sum abs te, ne dolis me deluderes, I feared greatly on thy part or behalfe, that thou woldest haue deluded or mocked me by some subtiltee, crafte, or guyle.

Ego istuc facerem? should I haue done such a dæde?

Vos cœlaui, quod nunc dicam, I haue kept from you that that I will now shew you, or, I haue kept priuey from you that, that I wil now discose or open.

Propemodum habeo iam tibi fidem, I begynne

ginne in maner now to truſt the.

Tandem cognoſti, qui ſiem, At leiſe you know what maner a man I am.

Ea gratia ſimulaui, vt vos pertentarem, I nothynge but feygned, to the intent that I might throughly proue your myndes.

Sic res eſt, it is euen ſo or, ſo is the matter, or ſo ſtandeth the caſe, or thus ẏ matter goeth.

Nunquam quiui ego iſtuc intelligere, I colde neuer perceiue that.

Vah conſilium callidũ, Oh ſubtile deuiſe.

Vt hinc te iuſsi introire, oportune hic ſit mihi obuiam, After that I had bedde the go in, this man mette me happly, or, as well as coulde be.

Hem, numnam periimus? Ah well, are we not in ill caſe trowe we? or be we not in the briers, or in the diche.

Qidnam audio? What dooe I heare,

Oro vixq; exoro. I prayed him, and with muche ado intreated him, or obteyned of him

Occidi, I am vndoen, or my ioye is paſt in this worlde, or me wealth is at an ende, or, my good dayes are paſt.

Hem quid dixit? Ah wel, what ſaidſt thou?

Optime factum, Paſſyng well, or, waraye well doone.

Nunc per hunc nulla eſt mora, Nowe one his behalfe is no leat nor delaye.

Quo-

Quoniam ſolus mihi hoc effeciſti, For as muche as onely thou and no man elles haſte brought this to paſſe, or, haſt brought this about for me.

Corrigere mihi gnatum enitere, Labour to amend, or, to bryngе vnto the ſtraight waye gayne, or, to bryng to goodneſſe my ſonne.

Faciã hercle ſedulo, I wil do my diligence.

Animus mihi irritatus eſt, My ſtomake is encenſed, or, throughly angried.

Mirum ni domi eſt. It is meruaile but he is at home.

Nullus ſum, I am vndone, Or, I were as good be out of the worlde, Or, I were as good be dead.

Quid cauſe eſt, quin hinc in piſtrinũ recta proficiſcar via? What reaſonable excuſe may I make, but that I muſt go ſtreight frõ hens into priſone? or, what colour or pretext may I allege or lay for my ſelfe, why I ſhuld not go from hens ſtreight into pryſon? Piſtrinũ was a place wher the corne was ground and bread made: ann it is deriued of pinſo, ſis, ſui, ſitum, vel piſtum, Which is either to grynde with milſtones, or to beate to meale with a peſtle in a morte, as (for lacke of milles) mẽ in old time did: and becauſe it was a verye peinefull thyng, and ful of labour, many vſed for punichement of their ſeruauntes, to

put

put theim to that office, which was to theim a sore and greuous punyshement and enpri-sonment

Nihil est preci loci relictum, praysynge maye haue no place: or, it is past intreating.

Perturbaui omnia I haue troubled al toge-ther, or as we say prouerbyally, I haue ouer-red the coles, Or, I haue made the potte, se-the, or, my selfe haue brought al out of frame or in the bryers.

Herum fefelli, I haue begusled my maister. Or, I haue played the false felow with my mayster.

Feci insperate Simone, atq; inuito Pamphilo, I haue doen it Simo nothing lokyng for it, and cleane contrary to the mynde and will of Pamphilus.

Quod si quieuissem, nihil euenisset mali, That if I had sitte in rest, there shoulde no ill nor harme haue chaunced at all.

Eccum ipsum video, Lo yond I see hym.

Vtinam mihi esset aliquid hic, quo nunc me præcipitem darem, woulde god I had some place here, that I might nowe cast my selfe downe hedlong.

¶ In the fyfth Scene.

¶ Vbi illic scelus est qui me perdidit? where is that vngracious knaue that hath vndoone me, or that hath brought me in the briers.

Perii,

Perij, I am vndoone, or, I am but deade, Or, I am vtterlye caste awaye, or, god haue mercy vpon me: wyth all other englishes of occidi. 13. line, and Nullus sum. 20. line in the Scene next afore this.

Confiteor hoc mihi iure obtigisse, I graunte this to haue rightfully chaunced vnto me.

Quandoquidem tam iners, tamq; nullius cōsilij sum, Forbecause I am so folyshe or dull, and haue no cast in the worlde, nor discrecion nor witte.

Seruóne fortunas meas me commisisse futili, To haue put and committed all that I haue vnto a light prating or babling knaue, for ther is vnderstanded oportuit or decuit, as saith Linacre in his first boke entituled de figuris constructionis. And Melancthon in his Sintaxi noteth such maner of speakyngs by indignacion, asking a question to be commenly pronounced and spoken by the infinitiue mode absolutely, & so vse wee to speake also in our englishe speach. Hic & hæc futilis, & hoc futile, is he that can kepe nothing secret, but is as a vessell ful of chynnes, and (as Apuleius saith) Leuis homo & futilius, acrimarum plenus.

+ Precium ob stultitiam fero, I am serued euen like a fole, or, I am serued wel enough for my folyshnes.

Inultum id nunquam auferet, He shal neuer escape vnpunished for it: or, I shal assuredly requyte it him, or he shal surely aby for it.

Post hac incolumem sat scio fore me, nunc si deuito hoc malum, I know ryght wel, that I shal do wel enoughe from hens forth, if I may now escape this mischefe.

Qua fiducia id facere audeam? How may I be so bold as to do that?

Quid me faciam nescio, I cannot tell what to do with my selfe.

Idago sedulo, Ther about I goe as faste as I can.

Huic malo aliquam producam moram, I wil delate or prolonge, or putte of, or driue forth my punyshment yet a litle whyle.

Eho dum bone vir, quid ais? Oh come hyther gentilmans body, how say ye? A saying vsed Per ironiam.

Viden' me tuis consilijs impeditum esse? Doost thou not see me brought in the briers Through thy deuyse and counsayle?

At iam expediam, But I wil bringe you out agayne shortly.

Tibi ego credam furcifer? shoulde I gene credēce vnto the noughty knaue, or, villane

Tu rem impeditam & perditam restitues? Wilt thou recouer a thinge, so encumbred & so farre gone? or, wylt thou recouer a thing

intangled

intãgled, intricate, & past al remedy or cure
Hem, quo fretus siem, Lo what a sure spere I haue of the: or, what a sure man I haue of the to beare me bold on.

Me hodie ex tranquillissimare tonieceſti in maximas turbas, Thou hast now cast me out of meruellous greate quietnesse into verye great trouble.

An non dixi hoc esse futurum? Did not I say that it would be thus, or, sayed not I that it would come thus to passe, or to this point?

Quid meritus es? What hast thou deserued? or, what art thou woꝛthy to haue?

Crucem, Hanging.

Sine ad me vt redeam, Suffer me to come to my selfe agayne, as if I had sayde, to gather my wyttes vnto me agayne.

Non habeo spatium, vt de te sumam supplicium vt volo, I haue no leasure to punish the as I would do.

Hoc tempus me haud sinit te vlcisci, The time wil not suffer me now to be reuenged on the, or, I haue no leasure now to be reuenged on the.

¶ Out of the fourth acte In the first Scene.

¶ Id ne est verum? Is that true?

Id genus hominum pessimum est, That sort of men be very ill.

Tempus eſt promiſſa perfici, It is time that al promiſſes be fulfilled & kept, or, it is time that al couenauntes be performed.

Tum neceſſario ſe aperiunt, Than they muſt nedes ſhew what they be, then do they without remedy vtter them ſelues.

Res cogit me denegare, The thynge ſelfe cauſeth me to deny it.

Impudentiſsima eorum oratio eſt, Their wordes are wythout al ſhame.

Quis tu es? Who be you I pray you?

Quis tu mihi es? What good maiſter of mine are you? or, what doeſt thou for me, yᵗ I ſhould be bound of dutie to do for the?

So are theſe wordes taken in this place of Terence, and in that ſence vſed.

Proximus ſum egomet mihi I muſt be beſt frend vnto my ſelfe, or I muſte ſerue myne owne ſelf fyrſt, or, I loue you wel, but I loue my ſelfe better, or, euery man for himſelfe.

Vbi fides eſt? wher is honeſty now a dayes? or, wher is truth or faythfulnes of promyſe?

Nihil eum pudet, He is aſhamed of nothing, or there is no ſhame in him.

Quid agam? What may I doo?

Adeámne ad eũ? it is beſt I go vnto him?

Cum eo ne iniuriam hanc expoſtulem? Is it beſt I chyde with him, or take hym vp for his diſpleaſure, or not?

In-

Ingerim ei mala multa, I shall multiplie and shew him many shrewde woordes, or, I shal geue him many checkes, Or, I shal laye many things to his charge.

Nihil promoueris, You shall be neuer the nere, or, it shal nothing auayle you.

Multum mol. stus illi fuero, I wil vexe him a little, prouerbially, or, I wyl anger euery vaine in his heart

Animo morem gessero, I wyl satisfye my minde, or, I wil ease my hart or stomack, or, I will folow mine appetite.

Et me & te imprudens, nisi quid dij respiciunt, perdidi, I haue vndone or cast awaye bothe my selfe and also you vnware, if God helpe not, or except god fynd some prouision

Soluisti fidem, You haue broken promise

Quid tandem? Why, what now?

Etiam nunc me subducere istis dictis postulas, Thou wouldst yet againe deceiue me with thy woords.

Subducere, hathe diuers significations, amonges other it is to conueigh away priuely, But here it is taken for the Greeke word ὑπάγειν, whyche is syllable for syllable subducere, and that vocable the Greekes vse figurately for fallere, that is to deceiue, and so is subducere, vsed also in that the comedie of Plautus entitled Menechmi. Rapide rap-

terem pueri ſubduxti fides,

† Tuum animum ex animo ſpectaui meo, I haue eſpied the mind by myne owne.

† Falſa me ſpe producis, Thou leadeſt me or fedeſt me forth with a falſe or vaine hope.

Ah neſcis quantis in malis verſer miſer, Ah thou knoweſt not in how greate diſtreſſe I am vnfortunate man that I am, or, thou cãſt not tel in what miſery I am poore ſoule, or vnhappy man that I am.

Ah quantas mihi tuis conſilijs confeciſti ſollicitudines? O what care haſt thou wrought me, through thy meanes, or, aduyſe, or, coun ſaile?

Hic meus eſt carnifex, This is my ſcourge, or tormentour.

Quid iſtuc tam mirum eſt de te exemplum capit? what great wonder is that? he taketh exaumple of the.

Haud iſtuc dicas, ſi me cognoris, You would not ſay ſo, if you know me wel.

Cum patre altercaſti dudum, You multiplied words with your father right now, or ere whyle.

Is nunc tibi ſuccenſet, He is now angry with hym, or he hath now taken diſpleaſure with the

Non quiuit te hodie cogere vt faceres, He could in no wyſe make or cauſe the to do it.

Scis ærumnas meas, Thou knoweſt what miſe-

miserie I am in.

Non postulabat quisquam, No man desired, or, requyred, or, ther was no man wyllyng, or, about it.

Coactus tua voluntate es, Thou wer compelled with thy good wil.

Nom dum scis, Thou knowest it not yet.

Imò equidem scio, Yes mary doe I knowe it wel enough.

Cur me enecas? Why doth thou kil my hert? or, why doost thou molest me?

Nunquam destitit suadere, orare instare, donec perpulit vt dicerem, He neuer ceased counsayling, prayying, and calling vpon me, til he had made or cause me to say it.

Dauus interturbat omnia, Dauus troubleth al together, or, bringeth all in the byers, Dauus marreth al.

Mihi deos satis scio fuisse iratos qui illi auscultauerim, I know very wel, that god was displeased with me, that I gaue eare vnto him, or, that I was ruled by him, or, that I folowed his counsayle.

Quid ais scelus? What sayest thou harlot? or villayne?

Dij tibi dignum factis exitium dent, God geue the mischiefe as thou hast deserued, or, god geue the death accordyng to thy deserts.

Si omnes hunc coniectum in turbas inimicit

vellent quod nisi hoc, consilium darent? If al the enemies he hath, would desire to caste him into trouble, what other coũsaile would they geue him, then this?

Deceptus sum, I was deceiued or beguiled

Hæc non successit, alia aggrediemur via, It hath not prospered or come to effecte this way, now I wil assaye an other way.

Primò processit parum, At fyrste it prospered but shrewdly, or at the beginning it wēt forewarde but easyly.

Non potest ad salutem conuerti hoc malum, This mischiefe cā neuer be recouered, or remedied, or, eased, or this sore can not be healed, or restored.

Si aduigilaueris If thou geue hēde, and do thy good diligence.

Ego hoc tibi pro seruitio debeo, I owe you you this of duetie, as beyng your seruaunt.

Conari manibus, pedibus, nocteq; & dies. To endeuour and to do al that I can hande and foote, day & night. Manibus pedibusq;, Hand and foote that is to say wyth all oure might, and with al good effect and diligence to vs possible. Erasmus in the prouerb.

Capitis periculum adire dum prosim tibi, To put my life in aduenture and ieoperdye, so I mighte dwe you good.

Tuum est. It is your part.

Præter

Præter ſpem euenit, It hath chaunced o-therwyſe then I truſted, or hoped.

Parum ſucceſſit, quod ago, It commeth but eaſily to paſſe that I go about.

Facio ſedulo, I do my diligence, or the beſt I can.

Melius tu aliud reperi. Find or inuent you ſome better thing.

Me miſſum fac, Let me alone.

Reſtitue in quem me accepiſti locum, Reſtore or ſet me agayne in the ſame place, or caſe or ſtate, that thou foundeſt me in.

At iam opus eſt, But it muſt be doone by and by at ones, quickely.

Concrepuit oſtium, The dore creketh.

Nihil ad te, That is noughte to the, or, it appertaineth not vnto the, or, that haſt thou nought to do withal.

In the ſecond Scene.

¶Vbi vbi erit, inuentum tibi curabo & mecum adductum, Whereſoeuer he be, I ſhall find him out for you & bring him with me.

Anime mi noli te macerare, Dere hart do not hurt your body with thought.

Optime mihi te offers, You mete me as wel as can be.

Orare iuſi ſi ſe ames, herus, iam vt ad ſeſe venias, My maiſter commaunded me to deſyre you, if you loue him, to come, nowe vn-

to

to him.

Orat, iam ad se vt venias, He prayeth you to come to him.

Hoc malum integra scit. This mischiefe begynneth euen new of fresh.

Siccine me opera tua nunc miserum solicitari? Ought I poore soule or vnfortunate man thus now to be vexed, or brought to woe, by thy helpe? or by meane of the? Understandyng decet or oportet, by the figure of Eclipsis, as afore we noted.

Age, si hic non insanit satis sua sponte instiga, Go to, if he be not mad enoughe of himselfe, set him on, or, helpe him forward.

Aedepol ea res est, Forsouth that is euen the matter.

In mœrore est, He is in sorow.

Per omnes tibi adiuro deos vel superos, I sweare to the by God and all the sayntes in heauen.

Si capiundos mihi sciam esse inimicos omnes homines, If I knowe that I shoulde haue all the men in the worlde myne ennemies, or agaynst me, or, though I know that I should haue the displeasure of al men lyuyng

Hanc mihi expectiui, I haue desyred. Or, my mynd hath bene to haue this woman,

Conueniunt mores, Our maners be one, or our condicions agree.

Vale-

Valeant qui inter nos diſsidium volunt, Farewel they, or, a ſtrawe for theym, that would haue vs two at debate.

Hanc, niſi mors mihi adimet nemo, Ther ſhal no man take away, or depart her frome me but death.

Non Apollinis magis verum atq; hoc reſponſum eſt, Not the aunſwere of Apollo is truer then this. This is as true, as if God had ſpoken it.

Volo, ne per me ſtetiſſe credat, quô minus fierat, I would haue him thinke, that there was no fault in me, that it was not doone.

Si id fieri non poterit, faciam quod in procliui eſt, If that may not be, I wyll do that, that may eaſyly be doone, Or, that cometh to hand, Or, that myne owne mynd ſerueth me beſt to doe. For here In procliui quod eſt, is erpounded by Petrus Marſus, in hys commentaries vppon this place, id eſt, ad quod ſum procliuis. i. inclinatus ob amorem, qui trahit animum. Item in procliui eſt, quod facile eſt, & ad quod ſine magno labore deſcenditur, Plautus in his Comedie, entitled Captiui duo, and Ceſar in his Commentaries vſeth procliui, for facile, ſimpliciter.

Videris miſer æque atq; ego, You ſeme to be in al cale as I, Or, you appeare to be in in miſerable cale as wel as I.

Scio

Scio quid conere, I know what thou goest about.

Hoc tibi effectum reddam, I wil bringe it you to passe.

Huic non tibi habeo, ne erres, I haue it for this man, and not for you, that you be not deceiued.

Sat habeo, I am content with that, or that is enough for me.

Dies hic mihi vt sit satis ad agendum vereor, I feare that this day wil not suffice, or, wil not be sufficient for me to do my business.

Ne vacuum esse me nunc ad narrandum credas, Think not that I am now at leasure to talke, or to tel tales.

Hinc vos amolimini, Get you hens. Amolimini, i. recedite (inquit Nonjus) expunge this place of Terence; Pacunius, Non tu hinc è conspectu amolire? Sisenna, Inpedimentum omne de itmeribus amoliuntur, i. auferũt, Ergo vos hinc amolimini, id est, vos hinc auferte, vos hinc recipite. i. recedite, abite, ex Petr. Marsi.

Mihi impedimento estis, You leat me, or hynder me.

Quô hinc te agis, id est, recipis, confers? Whyther goest thou?

Verum vis dicam? Wilt thou that I saye truth?

Quid

Quid me fiet? What shal become of me?
Non sat habes impudens, quod tibi diculam addo? Art thou not content shameleſſe ſeloe, that I wynne or geat the a day or two?
Domi ero, I wil be at home.
Parumper operire me hic, Tarie me here a litle whyle.
Facto opus est, It muſt nedes be done.
Matura, Hye, or, make haſt.
Iam hic adero, I wyl be here agayne by & by.

¶ In the thyrd Scene.

¶ Quid istuc obsecro est? what is that I beſeche the? or, what meaneth this thy dede, I pray the?
Opus est mihi tua exprompta memoria, I had nede that thou ſhewe thy good wytte, or I muſt nedes haue the ſhew thy good wytte
Memoria. i. ingenio, exprompta. i. vt expromatur & exerceatur.
Ante noſtram ianuam humi depone, Laye it downe on the ground before our dooze.
Quamobrem id tute non facis? why doeſt not thou it thy ſelfe.
Noua nunc religio inte istæc inceſſit, thys holyneſſe or ſuperſtition is come vpon the but now of late,
Moue te ocyus, Go on, or, get the hens at ones, or hye apace.
Repudio conſilium, quod primum intende-

ram,

ram, I renounce and forsake nowe my fyrst pretence, or, I nowe leaue of the counsayle, purpose or deuyce whyche I firste pretented or purposed. Intenderam. i. proposueram, instituera, taken by a metaphore or translacion of the hunters or fyshers For Intendere is to laye abrode or to set theyr nettes, or els of the shoters that haue theyr bowes bent. Cicer, in Catone, Intetum animum tanquam arcum habebat, nec languens succumbebat senectuti.

Nescio quid narres, I cannot tell what you say, or I know not, or, I wotte not what you you meane by your saying.

Hinc ab dextera venire me adsimulabo, I will make as though I came this other waye on the ryght hand.

Subseruias orationi vt cunq; opus sit verbis Se that you vphold and helpe my tale with wordes as nede shal requyre.

Ego quid agas nihi intelligo, I perceyue not wheerabout you go.

Si quid quod mea opera opus sit, If ther be any thing that my helpe be requyred in.

Ne quod vestrum remoror commodum, That I may not lette or hinder you of anye pleasure.

¶ In the fourth Scene.

¶ Reuertor postquã quæ opus fuerunt para-

raui

raui, Nowe that I haue ordeined and made ready suche thinges as neded, I am come agayne.

Reliquit me homo, atque abijt, The feloe hath left me alone, and is gone his wayes.

Quid turbæ est apud forum? What ado, or, how much a doe is abrode?

Quot illic hominum litigant? How manye persons be ther striuyng and chyding.

Tum annona cara est, Besydes that corne is at a high pryce.

Quæ hæc est fabula? what araye haue wee here? Or what a reckening is this? Or, what haue we here a doe?

Puer hic vnde est? From whens came this childe?

Satin' sanus es, qui me id rogites? Arte thou wel in thy wytte to aske that question of me?

Hic neminem alium video, I se no man els here.

Miror vnde sit, I maruale from whence he cometh

Concede ad dexteram, Come hither to this syde, or come on the right hand.

Doliras, Thou dotest, or, thou art foolyshe

Verbum mihi vnū præterquam quod te rogo, faxis caue, Beware that thou speake not one word to me, but that that I aske and demaund

maunde of the.

Dic clare, Speake out a loude.

Quantū intelligo, As farre as I perceiue.

Adeon' videntur vobis idonei, in quibus sic illudatis? Seme we vnto you so mete folkes, with whom thus to dalie?

Veni in tempore, I came euen in season.

Caue ne quoquam ex isto excedas loco, Beware that thou goe not one fote out of ỹ place thou standest in.

Dij te eradicent, ita me miseram territas, A vengeaunce light on the, that so dost feare me.

Tibi ego dico an non? Do I bydde the or not? or, do I speake to the or not? or, I speak to the, dwe I not?

Quid vis? What wouldest thou?

At etiam rogas? And doost thou aske yet agayne?

Mitte id quod scio, dic quod rogo, Let passe that that I know and tel me that I aske.

O facinus animaduertendum, O deede worthy to be punysshed.

Quid clamitas? what a crying makest thou?

O hominē audacem, O saucy bolde felowe.

Vidi Cantharam suffarcinatam, I sawe the woman Cantara tucked vp with her lappe ful of geare.

Dijs habeo gratias, I thanke god hyghlye.

Tant

Tanto hercle magis dabit, In faith he will geue it so muche the sooner.

Vt tu scis sciens, I wold thou shouldest wel know it.

Hunc in mediam viam prouoluam, I will cast or tumble him in the middes of the strete.

Te prouoluam in luto, I shall or I wyll tumble the in the myer.

Tu non es sobrius, Thou art not well auysed.

Fallacia alia aliam trudit, One fal shoode or subtiltie bringeth in an other.

Iam susurrari audio, I heare suche a whysperyng.

Coactus legibus eam vxorem ducet, He shal be constreigned or compelled by the lawe to marie hir.

Iocularium in malum insciens penè incidi, I had vnware almost fallen into a shrewde sporting matter. Donatus in his commentaries vpon this place, expouneth Iocularium pro graui & molesto ac nimio, Cata antiphrasin. i. per contrarium, vel è contrario, as we cal ironice bellum, quod minime bonum est. Et Heronimus, monachum quendam supinæ negligentiæ, nimiumq; oscitabundæ dormitantiæ, appellat Vigilantium.

Per tempus aduenis, you are come in very good season.

Audiui omnia, I haue heard euery woꝛd.

Audiui à principio, I haue hearde it euen from the firſt wooꝛde, oꝛ, from the fyꝛſte beginning.

Hùnc iam oportet in cruciatum hinc abripi This ſeloe ſhoulde now be had from hens to punyſhement, oꝛ, It were wel dooen, that he ſhoulde be had. &c.

Hic ille eſt, noli te credas Dauum ludere, This ſame is the man, thynke not that thou mockeſt me Dauus.

Nil pol falſi dixi mi ſenex, In good ſouth I ſpeake neuer a woꝛd falſe, good old father.

Noui rem omnem, I know all the matter.

Ne mé attingas ſceleſte, Touche me not thou naughtie ſeloe.

Inepte neſcis quid ſit actum, Foolyſhe ſeloe thou knoweſt not, where about I haue gone oꝛ, wherefoꝛe this was dooen.

Alio pacto haud poterat fieri, It coulde not be dooen any otherwyſe: oꝛ, It could haue ben bꝛought about, oꝛ, bꝛought to paſſe none otherwyſe.

Prædiceres, Thou ſhouldeſt haue tolde me befoꝛe.

In the fifte Scene.

¶ In hac habitaſſe platea dictū eſt Chryſidē, It was tolde me, that Chꝛyſis dwelled in this ſtrete,

Inho-

In honestè optauit mulier parare hic diuitias potius quam in patria honestè pauper viuere, She desired to get richesse and gooddes in these parties, or in this countrey, by misliuinge or with dyshonestie, or after an vnhonest facion rather than honestlye, or, with honestie, to lyue lyke a poore woman in hir owne countrey.

Eius morte lege ad me redierunt bona, by his decease his goodes by the lawe, are come to me.

Quos perconter? Of whome shoulde I, or maye I enquire?

Quem video? Whom dooe I see? or, whom haue I espyed?

Saluus sis, God saue you.

Quo pacto hic? satin' recte? Howe doe you here, all well? or, how is it with you here? all safe and in good helth. Sagitur.

Haud auspicatò huc me appuli, I am come hyther in an vnlucky houre.

Si id sciissem, nunquàm huc tulissem pedem, If I had knowen that, I woulde neuer haue set foorth fote hyther.

Aliorum exempla commonent, the ensamples of others dooe teache, shewe, or testifie,

Arbitror & aliquem amicum & defensorē esse, I thynke he hath some friende and defender, helper, or ayder.

Grandiuscula iam profecta est illinc, She went from thens beyng alreadie of a metely good age and stature. For grandis maye be referred to both.

Antiquum obtines, You kepe your olde cõditions, or, You are the olde man. Plautus, Antiquum obtines hoc tuum, tardus vt sis: Thou kepest thy old condicion to be slow, or that is thy condicion of olde to be slow.

Nolo me in hoc tempore videat, I woulde not he should see me now,

Out of the fifte Act, In the fyrst Scene.

¶ Satis spectata erga te amicitia est mea, my good will and loue towardes you, is well enough or sufficiently proued and knowen.

Satis periculi cœpi adire, I had almost teoparded farre enough, or, I began to put my selfe in perill enough.

Orandi iam finem fac now leaue your praying, Or, now pray me no more, or no lõger.

Studeo obsequi tibi, I tenore your pleasure, or, I apply to follow your mynde or appetite or, I would gladly folowe your mynde.

Quam maxime abs te oro atq; postulo, I desire and pray you with all my verie hert.

Beneficium verbis initium dudum, nunc recomprobes, The benefyte or pleasure ere while in wordes begun and entred now ex-

ecute,

ecute or accomplishe in dede. Initum, id est, incœptum, comprobes, i. perficias.

Vide quàm iniquus sis præ studio, see howe vnreasonable you are for affection.

Dum efficias id quod cupis, quid me ores non cogitas. So that thou mayest bringe to passe that that thou desyrest, thou dooest not thynke nor regarde what thou desirest.

Nam si cogites, remittas iam me onerare iniuriis, For and if you did, you wolde cease to ouerlade or charge, or cumbre me with vnreasonableneſſe.

Occupatus amore, Ouercommed or entangled with loue.

Abhorrens ad re vxoria. Defying mariage, or, nothinge mynde to marie, or, sette cleane agaynst mariage: or, louyng nothing worse thē mariage.

Nos missos face, Leat vs alone, or, me.

Ne illis animum inducas credere, Leat it not synke in your hearte or stomake to beleeue theim, or, to geue credence vnto them.

Hæc sunt ficta omnia, All this is feygned euery whitte.

Vbi ea causa, quamobrem hæc faciunt erit adempta, desinent, When the cause, wherfore they doe all this, shall be taken awaye, they will leaue or surcease.

Cum Dauo egomet vidi iurgantem ancillam.

My ſelfe ſawe the mayde chydyng with Dauus.

Erras, Thou arte deceiued, or, beguyled, or, thou arte wyde.

Vero vultu, Euen in good ſadneſſe.

Ibi me adeſſe neuter tum præſenſerat, neither of theim both hadde than yet perceyued that I was ſo nigh there.

Dauus dudum prædixit mihi, Dauus ſhewed or tolde me ſo right now, while ere, or a little while a gone.

In the ſecond Scene.

¶ Animo ocioſo eſſe impero, I bidde you, or I charge you ſette your hert at reſt, quiete, eaſe, Or, ſette youre hearte in quiete at my wordе.

Quid illud mali eſt? What ill chaunce, or, what miſchiefe is that?

Omnis res eſt in vado, All the mattier is ſafe, or in ſuretie, or, out of daunger. Vadum eſt aquæ fundus, in quo quiſquis conſtiterit, is iam effugit periculum ne mergatur. Eraſmus in Chiliad.

Herus eſt, quid agam? Here is my mayſter, what ſhall I dooe?

O ſalue bone vir, What god ſaue you gentilman, or, honeſt man, or gentilmans body.

Omnia apparata iam ſunt intus, All things are ready, or, in a readineſſe now within.

Curaſti

Curasti probè, Ye haue doen well, or, with good diligence.

Vbi voles, me accerse, When you wil sende for me.

Quid istic tibi negotii est? What busines hast thou there? or, what makest thou there? Modò introii, I went in but euin right now

Quam dudum? Howe long agone? or, how long sens?

An ne est intus Pamphilus? Is Pamphilus within.

Crucior miser, I am wrapped in wo, p poore sorie wretche.

Non tu dixti esse inter eos inimicitias carnifex? Didst not thou tell me that they were at debate thou naughtie wretche, bilayne, or, caytyfe?

Quum faciem videas, videtur esse quantiuis precii. When a man loketh on his face, he semeth a ryght honest man, or, if a man should take him by his countenãce, he semeth a substãcial honest mã, or, to lok to, or, to seme to, he appereth to be as substancial as any man.

Tristis seueritas inest in vultu, atq; in verbis fides. There is in his face, countenaunce, or, loke, sadde grauitie, and in his woordes substancialnesse, or trueth.

Quidnam apportas? What tydinges bringest thou,

Illum audiui dicere, I heard him saye.

Verbum si addideris, If thou speake one worde more.

Audi obsecro, Heare me speake I beseche you.

Sublimem hunc intrò rape, Hoyse me thys felow on thy backe, and carie him in.

Si me quicquam mentitum inuenies, occidito, If you shall fynde, that I haue made a lye, kill me, or take my lyfe.

Nihil audio I will not heare one worde.

Ego iam te commotum reddam, I will angre euery veyne in thy heart.

Cura asseruandum vinctum, See that he be kept fast in yrons.

Quadruped em constrigito, Bynde hym, or set him fast hande and foote.

Ah ne sæui tantopere, Tushe be not so angrie, or, so egre, or, angre not thy selfe so.

Nonne miseret mei? Doe you not pitie me or, haue you no pitie on me?

Ecquid te pudet? Art thou not ashamed?

In the third Scene.

¶ Quis me vult Who would haue me?

Rem ipsam dic, Tell the verie matter in deede, or the matter selfe

Mitte male loqui, Leaue your chydyng or, foule language,

Ita predicant. So they say.

O in-

O ingentem confidentiam. O meruaylous impudẽcie or vnshamefastnesse, or boldnesse

Num cogitat quid dicat? Doeth he thynke, regarde or passe what he saieth?

Num facti piget? Is he any thyng sory for that that he hath dooen?

Num eius color pudoris signum vsquam indicat? Doeth his collor in any maner poinct shew any maner signe of shamefastnesse?

Impotenti est animo, He is of an outragious wilfull stomake or appetite, or, he can not maister, subdue, restraine, withdraw or rule the passions of his mynde for that is.

Impotentem esse,

Præter ciuium morem, Contrary to the custome or vse of all other honest men.

Præter legem, Contrary to the lawe.

Præter sui voluntatem patris, Agaynst the mynde and wyll of his owne father.

Habere studet cum summo probro, He labou reth to haue it, to his verye great reproche, shame, or dishonestie.

Me miserum, Alas that euer I was borne.

Modóne id demum sensisti? Dooest thou perceiue, or hast thou found that now at last and neuer afore?

Ita animum induxti tuum, Thou haste so perswaded thy selfe.

Istuc verbum vere in te accidit, This word

more

male well be ſpoken or ſaied of the, or, doeth lyght vpon the.

Cur me excrucio? Why do I vexe my ſelf?

Cur me macero? Why dooe I freate my ſelfe awaye?

An pro huius peccatis ego ſupplicium ſuffe-ram? Shall I ſuffre puniſhement for his offences? or, where he hath offended, or doen amiſſe? or, for an other mans faults?

Cur me huius ſolicito amentia? Why doe I trouble and vexe my ſelfe for his folye?

Viceris, You ſhal haue your owne minde, or pleaſure.

Licet ne pauca? Maye I ſpeake a woorde or two? ſubauditur enim, loqui.

Tibi me dedo, I ſubmitte me vnto you, or, I put me in your grace.

Quiduis oneris impone, laye vpon me what bourden you will. Or, charge me with the ſtreighteſt iniunctiõ you will, or you pleaſe.

Vt potero feram, I will ſuffre it as well as I maye.

Hoc modo te obſecro, I deſyre but thys of you.

Ne credas à me allegatum hunc ſenem: Thynke not that I haue brought, or, cauſed to be ſent hither this olde man.

Sine me expurgem, Let me clere my ſelfe, or leat me make my purgacion, or declaracion

Illum

Illum huc coram adducam, I will fette or bringe hym hyther before your owne face.

Aequum postulat, da veniam, He desireth but reason, graunt that licence, or geue hym leaue.

Sine hoc te exorem, Leat me obteine that of you, or, graunt me this my petition, or, desyre, or leat me intreat you this bound.

Pro peccato magno paululum supplicij satis est patri, A little punyshement for a great faulte is enough to a father, smal correction in his sonne for a great or heynous offence, doeth satisfie and content a father or a father thinketh smalle correction or punishment, for a great offence to be enough in his sonne

In the fourth Scene.

¶Mitte me orare, Pray me no more.

Quid tu Athenas insolens? subaudi aduenisti, what makest thou at Athens being there suche a straunger? or, whiche comest so little here? or, so seldome.

Mène queris? Doest thou aske for me? or, doest ỹ seke me? or, vouldest thou haue me?

Tu ne hoc facias? Shalt thou doe suche a thyng?

Homines adolecentuli imperiti rerum, Young men hauyng none experience of the worlde, or, not knowyng the worlde,

In fraudem eos illicis, Thou bringest them

to

to displeasure and inconuenience: or, thou enticest them to that thynge, whereby they shal haue hurt: or, thou tollest them into the snare or into daunger. Fraus is vsed in the olde authours pro pœna, vel pro eo vnde aliqua pœna proueniat. Vlpianus de ædilitio edicto. l. Quum autem. Veteres fraudem pro pœna ponere solebant. Differunt tamen, inquit idē Vlpianus, pœna & fraus, quā fraus sine pœna esse potest, pœna sine fraude esse non potest. Pœna enim est noxæ vindicta, fraus & ipsa noxa est, & quasi quedam pæne præparatio. Hinc fraudi esse, Est alicui abscribi aut vitio dari, vnde pæna aliqua proueniat Cic. in oratione pro Sexto Roscio Id erit ei maxime fraudi. Idem in Philipp. Eis fraude ne sit, quòd cum M. Antonio fuerint. Idem pro Cluentio. Quæ res nemini vnquàm fraudi fuit. And è contrario. Sine fraude esse, est extra noxam esse, vel absq; noxa & extra periculum. Titus Liuius ab vrbe condita. Sua omnia sine fraude pæni deportant. Idem de bello punico. Vt sine fraude punicum emitteretur præsidium. Lege Hadrianum de ferm. Lat.

Sollicitando & pollicitando eorum animos lactas. With entycyng and fayre promising, thou fedeh foorth theyr myndes.

Sanus ne es: Art thou well in thy witte? be Metuo vt subsistat, I feare he will not, or not

not able to holde his owne.

Si hunc noris satis, non ita arbitrere, If you knew this man thoughly, you would not so thynke.

Bonus hic est vir, This is an honest man.

Ni metuam patrem, But that I feare my father, or, if I were not afeard of my father, or, if it were not for feare of my father,

Habeo pro illa re illum quod moneã probe, I knowe what to tel him in his eare for that well enough, or, I haue too putte hym in mynde of, to saye to, or, for that thynge well enoughe.

Sic est hic, This is his facion maners or cõditions.

Si mihi pergit quæ vult dicere, ea quæ non vult audiet, If he continue to saye his pleasure to me, he shall heare that shall be litle to his paye. Erasmus in Chil.

Vera an falsa audieris, iam sciri potest Whether it bée true or false, that you haue heard, it may now be knowen or tryed.

Naui fracta eiectus est. His ship brake, and he was caste on lande. Or, he was caste to lande at a ship wreake.

Fabulam inceptat. He beginneth to fable, or to tell a feigned mattier.

Is mihi cognatus fuit, he was my kynsman or cousine.

Eum

Eum recepit, He toke him into his house.

Audiui ex illo se esse Atticum, I heard him saye, that he was at Athenes.

Is ibi mortuus est, He died there.

Hoc certò scio, This I knowe for a suretie, or for certaintie.

Eadem hæc multi alii tum audiuere, Many others beside heard euen the same.

Vtinam id sit, quod spero, God graunt it be as I truste.

Arrige aures, Harken, or, geue a good eare.

Ille frater meus fuit, He was my brother.

Post illa nunc primum audio quid illo sit factũ, Sens that now is the first that euer I heard what became of him, or sithe that time I neuer heard of him till now.

Vix sum apud me, ita animus commotus est metu, I am almost out of my wittes, my mynde is so troubled, or vered with feare.

Vnus mihi scrupulus etiã restat, qui me male habet, I haue one gnawyng bone, or, doubt left, or remaining yet, whiche troubleth me curstly, or shrewdly. Scrupuli sunt parui lapilli & minuti, qui inter ambulandũ insiliunt in calsceos hominis, ac pedem torquent. Inde iniicere scrupulum, dicitur, qui sollicitudinẽ iniicit animo cuiuspiam: & scrupulum eximit, qui sollicitudinem eximit, Terentius in Adelphis, Inieci scrupulum homini, I haue

geuen

geue hym a bone to gnawe.

Erasmus in Chiliad,

Dignus es cum tua religione odio, Thou arte to be hated for thy peuishe superstition, or, I shrew the for this thy scrupulositie, or superstition.

Nodum in scyrpo quæris, Thou fyndest a doubte where none is, or, thou arte scrupulus, and nedest not. Prouerbialis sententiæ est in homine auxiliū nimis q diligente, aut meticulosum, qui illic scrupulū moueret vbi nihil esset addubitandum. Scyrpus is a kynde of rushes, plaine, smoothe and without anye knottes. Quenquam apud Gellium Scyrpi dicuntur captiunculæ argutiæq. Erasmus in Chiliad

Nomen non conuenit, It is not the same in the right man.

Nunquid meministi? Doest thou remēber it?

Id quæro, I studie for it.

Ego ne id patiar meæ voluptati obstare? Shoulde I suffre that thyng to withstand or to hynder my pleasure or loue?

Ego possum in hac re medicare mihi, I can helpe, or ease, or remedye my selfe in thys matter.

Ex ipso millies audiui, I haue heard hym selfe speake it a thousande times.

Omnes nos gaudere hoc te credo credere, I beleue

beleue, you thinke that we all be ioyous and gladdo of this thyng.

Ita me diuament, As god helpe me.

Quid restat? What is to be doden more? what remaineth? or, What is behynde?

Res reduxit me ipsa in gratiam, the thyngs selfe hath brought, or made me at one.

O lepidum patrem, A gentill father, or, A father for the nones, or, a father of pleasure, and such a one as should be, or, A plesaunt father.

Causa optima est, It is very good reason.

Dos est decem talenta, Her dowrie is fyue hundred pounds. Talentū enim erat quinquaginta libræ, ex Budæo.

Illum me haud nosse credo, I thynke he knoweth not me.

Recte admones, You putte me well in remembraunce.

Dauo istuc dedam negotii, I will commit that businesse vnto Dauus.

Age fiat, Goe to be it.

Eo intrò I will goe in.

O fastum & felicem hunc diem, O thys is a lucky happie and blessed daye.

In the fifte Scene.

¶ Prouiso quid agat, I come for the to see what he dooeth.

Atq; eccum, And yonder he is.

Alia

Aliquis forsan putet, Some men percase would thinke.

Mihi immortalita parta est, I am in heauen or, I would neuer desire any other heauē, or I am now euen couſine to god almighty.

Si nulla ægritudo huic gaudio interceſſerit If no heuineſſe be mixt with this ioy.

Quem egò poteſsimum nunc mihi exoptem dari, cui hæc narrem? Whom ſhoulde I moſt gladly deſyre to mēte withal nowe, to whom I might vtter or expreſſe and ſhewe theſe things?

Nemo eſt quem mallem omnium, There is no man aliue, whom I would more gladly or more fayne haue.

Quid illuc gaudij eſt? What great ioye, or, gladneſſe is that? Or, what maketh him ſoo merie?

Hunc ſcio mea ſolidè gauiſurū gaudia, I wote or I know that he wil be ryght ioyous and gladde of my myrth and gladneſſe, or, I know that he wyl vnfaynedly reioyce in my myrth and gladneſſe.

Pamphilus vbinam hic eſt? where is Pamphilus here about?

Neſcis quid mihi obtigerit, Thou knoweſt not what chaunce I haue had.

Quid mihi obtigerit ſcio, I knowe what chance my ſelfe haue had, or, what hath happened

pened vnto my selfe.

Num ille somniat ea quæ viligans voluit? Doth not he dreame that thing which he desyred wakynge? or doth not he dreame and thinke in his slepe that hee hath obteyned that thing, wherupon his mind ranne while he was waking?

Solus est quem diligunt dij, God loueth hym as wel as any man, or, god loueth him no man better, or he is god almightyes derelyng.

Saluus sum hæc vera sunt, I am wel, or in good case, or, safe, or I am a made man for euer, if this be true, or, if this be so.

In tempore ipso mihi aduenis, you com in very good season.

Me in secundis respice, loke vpon me now in your prosperitie.

Facturum quæ voles, scio esse omnia, I know he wil do al things, that you wil haue him to doe.

Longum est nos illum expectare dum exeat, It is, or it would be to long time for vs to tarie and loke for him til he come forth

Sequere hæc me, Come after me this way, or folow me hereaway, or come on with me.

Quid stas? Why standest thou still, why goest thou not?

Quid cessas? why art thou so slow.

Ne

Ne expectetis dum exeant huc, Tarie not for them til they come forth agayne hither.

¶Ex Eunucho in the Prologue.

PLACERE ſe ſtudet bonis, He deſireth to be in fauour with good men, or, he diſyreth to haue the fauoure of honeſt perſons.

Studet placere quam plurimis, minime multos ledere, He laboureth to pleaſe verye many, and to offend very few at al, or, he dothe the beſt he can to pleaſe very manye, and to offend, or diſpleaſe, or diſcontente as few as may be.

In his nomen profitetur ſuũ, of that noumbre or ſort he profeſſeth himſelfe to be, or, among them he profeſſeth to make one, or he reckeneth, or accompteth himſelfe to be one.

Ne fruſtretur ipſe ſe, That he do not deceiue himſelfe.

Nihil eſt, quod decat mihi it ſhal not ſerue him or, it ſhal not auayle him to ſaye vnto me.

Habeo alia multa, quæ nunc condonabuntur, I haue many other thynges againſt him, whych now ſhalbe forgeuen or pardoned.

Si perget ledere, ita vt facere inſtituit, if hée

continue to do me pleasure as he beginneth or, as he is purposed,

Magistratus quum ibi adesset, When the officer was ther,

Si id est peccatum peccatum imprudentia est, If that were amisse doen, the offence, was done vnware, by my ignorance.

Id factum prius scisse ſ. se pernigat, He vtterly denieth that he knew any suche thyng afore doen.

Cum silentio animaduertite, Holde youre peace and giue good care, or kepe silence and take hede, or, harken wel.

Vt pernoscatis quid sibi velit, That you may know surely what he meaneth.

¶ In the fyrst Acte the firſt Scene.

¶ Quid igitur faciam? What shal I than doe, or wel, what shal I doe?

Non eam? Shal I not go?

Accersor vltrò, I am sent for without any bidding, or of her owne mynd.

Si quidem hercle posses, nihil prius neq; fortius, In dede if ye could so doe, there were nothing better, nor more mete or semynge for a stout man.

Si incipies, neque perficies grauiter, If a man should beginne a thing, and not go thorough

rough withal stoutly, lustily, or lyke a man.

Pati non poteris, Thou wilt not be able to abyde it.

Vltro ad eam venies, Thou wilt come vnto her of thyne owne accord or mynd, or vnsent for.

Eludet vbi te victum senserit, He wil laugh the to scorne, whan he shal perceiue the so tender harted, or to yelde.

Dum est tempus, Whyle tyme is.

Etiam atq; etiam cogita, Bee verye wel aduised, or loke well vppon the matter in anye wyse.

In amore hæc omnia insunt vitia, In loue be al these faultes, or, loue hath al these faults, incommodities or displeasures.

Quod nunc tute tecum iratus cogitas, that that you beyng angrie cast now and thynke in your mynd.

Sine modo, Leat me alon chardily.

Mori me malim, I had rather dye.

Sentiet qui vir siem, He shall know what a felow I am.

Te Vltrò accusabis, Thou wilt accuse thine owne self, or, complaine on thine owne self, or shewe thyne owne faulte, or, yelde thine owne selfe.

Dabis ei vltò supplicium, Thou wylt be wel content that he shal punisshe the.

Prudens, ſciens, viuus, videnſque pereo, I die beyng ware, or wittyng and knowing thereof, beynge alyue, and ſeyng. Or, I am wilfully caſt away.

Redimas te captum quã queas minemo, Redeme or raunſome thy ſelfe, beyng taken priſoner, as good chepe as thou maiſt, or, if you be in any daunger, come out agayne as wel as you may.

Ne te afflictes, Neuer vexe your ſelfe.

Itàne ſuades? Doſt thou geue me ſuche counſayle, or doſt thou ſo aduyſe me?

Quod nos capere oportet, hic intercipit, That profite that we ſhould haue, this feloe taketh vp afore.

In the ſecond Scene.

¶ Vereor ne grauius tulerit, I feare leaſte he was diſcontented, or I feare that he toke the matter greuouſly. Grauius pro grauiter, the comparatiue degre vſed for the poſitiue, Ex Laurentio Valla. And the comparatiue ſo vſed we qualifie by addynge this ſomewhat: as, Heu grauius, ſomewhat greuouſly or diſpleſauntly.

Vereor ne aliorſum atque ego feci, acceperit I feare, leaſt he toke it otherwyſe than I did it for. Aliorſum, to an other ende or purpoſe, or an other waye: and it maye be ſayed

aliorſum

aliorſum atque, aliorſum quàm, aliorſum ac

Heri intromiſſus non eſt, He was not let in yeſterday, or he was made ſtand without doore yeſterday, or, he could not geat in yeſterday.

Totus tremo horreoque poſtquàm aſpexi hunc I tremble and quake euery part of my body whan I ſée or looke vpon this felow.

Bono animo es, Be of good chere, or, take a good hert.

Accede ad ignem Come to the fire.

Iam caleſce plus ſatis, He ſhal be as hot as coles by and by.

Hem, tun' hic eras? what, were you here?

Quid hic ſtabas? why dyd you ſtand here?

Cur non recta introibas? Why came you not in ſtreyght?

Mihi patent foras, The doore is open for me.

Sum apud te primus in amore, I am youre beſt beloue, or, you loue me beſt of all men.

Miſſa iſthæc facito, let theſe things paſſe.

Vtinam eſſet mihi pars æqua amoris tecum, would god thy loue and myne were lyke.

Vtinam hoc tibi doleret, itidem vt mihi dolet, would god thys greued thée as it greueth me.

Vtinam iſthuc abs te factum nihili penderem, would god I could ſet lettel by thys that

thou hast done.

Ne crucia obsecro anime mi, Vexe not your selfe I besech you swete hart, or. dere hert or pigges nie, I prai you freat not your selfe.

Non quô quenquam, plus amem Not that I loue any man better then you.

Eô feci, therfore I did it.

Ita res erat, Such was the case.

Faciundem fuit, it was nedeful to be doen or I mought not chose but do it.

Credo, misera præ amore excluſit hunc foras I wene the poore soule, or poore sely woman shut him out of the doores for loue. Foras is used with verbes that betoken goynge or mouyng forthward, as geat the forthe, Exi foras. I must gooe forth, Eundum est mihi foras. Ouidius.

Ipse licet venias musis comitatus Homere
Si nihil attuleris, ibis Homere foras.

Foris is used with verbes betokening beyng or restyng in a place abrode, or from home: as my father is forth, Pater est, foris. I haue some thing to do at home, but abrode I haue no busynesse. Est mihi domi quod agam, foris nihil est negotij.

Siccine ais? Sayst thou so?

Qua gratia te huc accersi iussi, aussculta, here now the cause why I bydde you to be goone for

for or called. Accerso, is, iui, accersere, & arcesso of the thyrd conjugacion is to go to cal. Denotat enim actum corporis, Ex Vall. ca. 23. lib. 1. elegantiarum. Acersio, is, iui, ire, of the fourth conjugacion is to cal. Al be it Accersio (as Valla sayth in the place aboue cited) is oft times vsed for accerso.

Neuertheles accerso doth also sygnyfie to send for or to cause to be called, as Pater præceptor accersunt te, Thy father and thy maister haue sent for thee.

Dic mihi hoc primum, tel me this fyrst.

Potisne est hic tacere? Can this seloe kepe any counsayle?

Lege hæc, On this condicion.

Tibi meam astringo fidem I promyse you faythfully, or by my fayth.

Quæ vera audiui taceo & contineo optume, Such thinges as I heare true, I can hold in, and kepe secrete verye well. Taceo, and Contineo, here be taken for one thinge, and the one doth exponne the other. For this conjunction Copulatiue, & is oft tymes put for id est.

Sin falsum aut uanum, aut fictum est, continuo palam est, but if it be false or a lie, or els vnlikely, and to no purpose, or els feined by subtiltie, oute it goeth by and by. Donatus in commentarijs. Falsum est, quo regitur id

quod

quod factum est. Vanum, quod fieri non po-
Falsum. test. Fictum, quod non est factum, & fieri
Vanum. potuit. Vel, Falsum est fictum mendacium
Fictum. simile veritati: Vanum, nec possibile nec veri simile: Fictum, totum sine vero, sed verisimile. Falsum loqui, mendacis est: Vanum stulti fictum, callidi, Falsum loqui, culpæ est: Fictum, virtutis: Vanum, vecordiæ. Falsis de-
Cõtineo cipimur. Fictis delectamur, Vana contem-
rotacio. nimus. And Contineo for taceo, metaphora est à vasis liquorum continentibus a metaphore or translation taken of vessels that cã hold liquour, and not leake nor renne out.

Plenus rimarum sum, hac atq; illac perfluo, I am ful of chappes or holes, and renne oute or leake at this place and that place, or euery wher. Tracta metaphora à vasis fractis, ri-
erfluo. mosis, minimeque liquoris continentibus. Perfluo, is luxi, perfluere, perfluxum is to renne out in euery part or on euery syde: Vt
agena. Lagena male materiata, vel male compacta perfluit. Lagena, is an earthen canyken, or pitcherd, more vsed for wyne than for water, which if it be not iuste made, or els crased, it wyl leake and renne out in euery place.

Caue illi quicquam committas, quod tacitum velis, nam vndique perfluit. Beware that you truste not him, wyth any thing that you would haue kept secrete, for he renneth out

in

in euery part, as a broken pitcherd.

So in this place, hæc atq; illac perfluo. i. in modum non fidelijs lagenæ, quæ mihi committuntur, effundo. And transfiuo is of the same signifycation, that perfluo is. Valla. li. 5. eleg. cap. 31.

Taceri si vis, vera dicito, If thou wilt haue it kept secret, tel trouth.

Ea habitabat Rhodi, Shee dwellethe at Rhodes.

Arbitror, certum non scimus, So I thinke but the truth or certaine we know not.

Matris nomen & partis dicebat, He told the name of his father and mother, Or, he told the names of his parentes.

Per ætatem non potuerat, He could not, he was so yong, Or because he was verye yong And elegant maner of speakynge, obserued, and noted apud Hadrianum Cardinalem de ser. lat. Plin. ep. 190. Totum denique ordinem rei, cui per ætatem non interfluisti, Yea and all the whole course or order of the matter, at whych doing you were not present, because you were very yonge. Liuius ab vrbe condita, Qui per ætatem ac valetudinem poterant, whych were of age and in helth able so to do, or els which wer neither so yong nor sicke, but that they might. Ibidem, Omnes

Qui

qui per ætatem arma ferre posſent, All that were of age, hable to weare harneſſe. Cicer. Caio Mario. Cum perætatem posſes, Venire tamen noluiſti, Where as, Or, whanne you were of age hable enough, yet you wold not come.

Mercator hoc addebat, The marchaunte sayed this moreouer or further.

Mater cœpit educare ita vt ſi eſſet filia, my mother began to bringe her vp, as if she had ben her owne doughter. Wher note the vſe of the tenſes of verbes. It is to bee sayd in the latine authours, of old time, here, eſſet and not fuiſſet, and yet manye etiam qui ſibi videntur eſſe aliquid, poſteriore loquendi modo nunquam non vtuntur,

Sororem plærique eſſe credebant meam, Many beleued her to be my ſiſter, Or, many thoughte verilye, that she was my ſiſter, or, many beleued ſurely that she had bëne my ſiſter, and the latin phraſe sayth, eſſe and not fuiſſe.

Mihi reliquit hæc quæ habeo omnia? He left me al this that I haue.

Vtrumque hoc falſum eſt, Both this is falſe.

Sine me peruenire quô volo, Let me come to that pointe that I woulde, or ſuffer me to say that I would, or ſuffer me to tel out all my tale.

Me-

Me amare occeperat, he began to loue me. Occeperat for cæperat, The compound for the ſimple.

In cariam profectus eſt, He went forth, or, he is gonne forth, or he hath taken his iourney into the countrey of Caria.

Intereâloci, In the meane tyme, or, in the meane ſpace. Donatus in his commentaries vpon the ſeconde Scene of the ſeconde Acte of the ſame comedie, readeth intereâloci, as it were one worde dia tò hyphen, id eſt. perſubunionem. Subunio, is a marke, that the Grækes vſe whan two ſundry dictions, or vocables are to be ioyned into one, And ſo readeth Donate here intereâloci. Vt pronuncietur acuta antepenultima, Duæ, inquiens, partes orationis cum coniunctæ vnam fecerint, mutant accẽtum. Intereàloci ergo, id eſt, interea, in the meane while, in the meane time or ſpace.

Poſt illa. i. ab eo tempore, Sence that tyme. Linacre in his firſt booke, whyche is entitled De figuris conſtructionum, of the figures of conſtruction, vnderſtandeth tempora, and lykewyſe in poſt ea, and ſaythe that in theſe and ſuch other maner of ſpeakynges, as, Ex quo, ex eo, ex illo, poſt æa, poſt illa. &c. is Eclipſis of this noune tempus, as in theſe examples. Verg. Ex quo Titides. Idem. Ex illo

illo fluere, ac tetro sublapsa referri. Suetonius in the life of Domitius. Neq; cessauit ex eo struere insidias fratrie, for ex quo, illo, et eo tempore, and likewise in such as this. Ver. Ante expectatũ positis stat in agmine castris, for ante expectatum tempus, But as ỹ same Linacre in an other place noteth, Postilla, is an aduerbe of time or vsed aduerbially, and is made one worde of twayne, by subunion, like as intereà loci, next afore.

Mea consilia tibi credo omnia, I commit all my secretes vnto you. Or, I trust you wyth all my counsayle. or, I shew you al my counsayle, or I hyde none of my secretes or counsaile from you.

Ne hoc quidem tacebit, He wil not kepe that secret neyther.

Dubiumne id est? Is ther any doubt of that? or is that any doubt?

Hoc agite amabò, I prayе you take hede to this, properlye sayd in Latine as afore in Andria. Simo. Hoccine agis an non? Doeste thou take head to this that I say or not?

Ego vero isthuc. s. ago. Yes forsouth sir, (aũswereth Dauus.)

Mater mea illic mortua est, My mother dyed there.

Aliquantũ ad rem est auidior, he is somewhat couetous for to gette money. Reade

Lau-

Laurentium Vall. libro primo alegantiarum, cap. decimo ſexto, These aduerbes, Tantum, quantum, aliquantum: multum, paulum, withe others like, be ioyned with poſitiues, e woids of lyke ſignification wyth poſitiues as Tantum probus, quantum doctus, as honeſt as wel learned.

Quantum potes tantum elabora Labour ſo much as thou mayſt. Tanto, quanto, aliquanto, multo, paulo, wyth others lyke, be ioyned wyth comparatiues, as Cicer.

Qanto es maior, tanto te geras ſummiſsius: The hygher or greater man that thou art, ſo much the moze lowlie behaue thy ſelfe. Yet thys notwithſtandynge, for as muche as the ſayd woides Tantum, quantum, aliquantum. &c. are chaunged into the nature of aduerbes, therfore they may ſometymes be vſed for Tanto quanto, and the others endyng in, o, ſpecially if there be not ſuch contraposicion of two dyuers thinges, that is to ſay, erpreſſe and playne ſettyng of one contrary againſt an other.

Forma videt honeſta virginem, He ſawe that it was a goodlye fayze mayden, Or, he ſaw that the mayde had a verye good face, or, was very wel faced or ful of beautie.

Precium ſperans illiquo producit, ac vendit

Hoc

He trusting to geat money, or to be a gainer by it, set it out in sale, or, set it out and solde, or made money of it.

Fore fortuna adfuit hic meus amicus, as happe was this my frend was present.

Emit eam dono mihi, He brought her to geue vnto me.

Imprudens harum rerum ignarusq; omnium, Unware & vnknowyng of al these thinges or matters.

Post quam sensit me tecum rem habere, When he perceyued, that I had to do wyth you, or after that he perceiued, that ther wer matter betwene you and me.

Fingit causas, He pyketh quarels, or he fyndeth excuses, or lettes, or occasions.

Si fidem habeat, If he myght beleue, or, if he might bee in suertie, or, if he might surely trust.

Ait se ire præpositum tibi apud me, He sayth that he shall or should be more sette by more made of, or, more in fauour wyth me, then thou.

Ait velle se illam mihi dare, He sayd that he would geue her vnto me.

Ait se id vereri, He sayth, that he feareth that.

Quãtum ego suspicor, As farre as I thinke, mistrust, or deme.

Ad

Ad virginum animum adiecit, He sette or cast his mynde, affection, herte, or loue vnto the maide.

Multæ sunt causſæ, quamobrem cupio, There be many causes, wherefore I woulde fayne.

Vt eam suis restituam ac reddam, That I maye restore and surrendre or redeliuer hir vnto hir parentes, or kynsfolkes.

Sola sum. I am alone woman.

Habeo hic neminem, nec amicum, nec cognatum. I haue no man here or in these parties, neither friend nor kynseman. Thre negacions somctimes doe make a more strong or vehement negacion or denial. Cice. in tusc, quæstioni b°. Nihil nec disputare, nec scribere prætermisi, I haue nothing let passe neither to dispute, reason, debate, nor to write.

Cupio aliquos parare amicos beneficio meo. I woulde fayne make, geat, or purchase some frendes by some benefite or pleasure doing or shewyng.

Amabò adiuta me, I pray you helpe me.

Amabò, Is an aduerbe of prainge, and is the same thyng that we say in englyshe, as euer I shall loue you, or as euer I shal doe you good tourne, or pleasure. &c. and it hath the secounde syllable longe, Amâbo and not short amabo, as some pronounce it.

Adiuta me quô id fiat facillus, Helpe me that it may be the better or more easyly doen.

Sine illum priores partes per hosce aliquot dies a; ud me habere, Suffre hym to haue the præminence with me or in my house for a few daies, or for these two, or thre dayes.

Nihil respondes? Make you me none answere at all? or, will you not speake to me? For in suche maner of speakynges, wher as the phrase of the englisch tong vseth to speke by the future time, the latine men speake by the present tence.

Egóne quicquam cum istis factis tibi respõdeam? Shoulde I make the any answere, or, should I speake vnto the, dooynge by me as thou dooest?

Laudo, I conne the thanke Or, I commende the.

Vir es, That is a man,

Ego nesciebam quorsum tu ires, I knowe not to what end you would bryng your tale or. I could not tel to what purpose, effect, or ende, your tale should come.

Paruula hinc est abrepta, She was taken, conueyed, or stolen awaye from hens, whan she was but a little one, or whan she was a verie little gierle.

Omnia hæc verba huc rediunt denique, All these wordes at last come to this point.

Ego

Ego excludor, ille recipitur, I am shut oute of doores, and he is receiued into the house or I am put out of doores, and he is taken in.

Qua gratia? wherfore? or, for what cause?

Illum plus amas quàm me, Thou louest him better then me.

Istam times quæ aduecta est, ne illum talem præripiat, tibi, Thou art a feard of this maiden that is new come to the toune, leaste that she should begutle the of him being such a seely felow, or, hym beeynge a man of suche price, or so greatly to be set by, or beyng suche a piece.

Egòne id timeo? Am I a feard of that? or, dooe I feare that?

Quid te solicitat? cedò, What thing troubleth your mynde? tell me.

Num solus ille dona dat? Dooeth no man geue no gyftes but he? Num, in askynge a questiõ is properly vsed, where the aunswer is to be made by non: And, an, where the answere is to be made by, ita etiã, or by some other woorde of affirmation or grantyng, as well appereth in the translacion of Aristotles problemes

Nuncubi meam benignitatem sensisti in te claudier? Haue you perceiued my liberalitie or goodnesse, towardes you, to halt, to faynt, or to be slacke, at any tyme, or in any thyng?

Vbi mihi dixti cupere te After you had told me that you were desyrous and faine.

Relictis rebus omnibus, quæsiui, All other thinges let alone, I sought it, or, leauyng all other businesse. I set it, or sought for it.

Heri minas viginti pro ambobus dedi, I payed yesterday .xx. li. for them twayne.

Hæc habui in memoria, I remembred this geare well, Or, I bare these thynges well in mynde,

Ob hæc facta abs te spernor, For all that I haue dooen this muche for the, thou settest nought by me, or all these thynges not withstandyng thou doest not regarde me, or thou dispisest me, or hast me in contempte.

Hac re arbitror id fieri posse maxime, I thynke that it may best, or soonest be brought to passe, by this meanes, or by thys thynge doyng.

Potius quam te inimicum habeam, faciam vt iusseris, Rather then I will lese a frende of you, I will dooe as you shall commaunde me, or, rather than I will haue your displeasure, I will dooe as you byd me, Or, rather than I will haue you at debate with me, I will dooe as you would haue me to dwe.

Vtinam isthuc verbum ex animo ac verè diceres, Would god thou spakest that worde with thy hert, and truly, or without any dissimulation

simulation.

Si isthuc crederem syncere dici. If I myght thynke or beleue that to bee spoken without any cloke or feignyng.

Quid vis possem perpeti, I could suffre, or, I could be content, to abyde and endure any thyng what so euer it were.

Labascit, victus est vno verbo, He fainteth or geueth ouer, and is ouercommed with on poore worde.

Ex animo dico, I speake it with my hert,

Quam rem voluisti à me quid perfeceris? What thing did you euer require of me, but that you had your purpose, Or, what thynge haue you euer willed me to doe, but that you haue had your minde? Or, but that you haue brought it to passe, or to effecte.

Impetrare abs te nequeo, I can not obteine of the.

Profecto non plus biduum, In good southe no more but two daies. It is to be noted, that the latine men dyd elegãtly vse plus, in such maner speakynges (as this is) ioygned some times with the nominatiue case, & somtiues with the accusatiue, and sometyme with the ablatiue indifferently Exãples of plus ioygned with ỹ nominatiue, Liuius de bello marc. plus quingenta hominum ceciderunt, More then fiue hundred men were slaine. Idem de

bello punico. Hominum eo die cæsa plus duo milia, **That daye were slayne mo than two thousande men.** Plus ioygned with the accusatiue. Cælius Ciceroni. Hic multum ac diu Indetur, atq; ita diu, vt plus biennium in hys tricis moretur, **Here shall be muche and long dalyng, and that so longe, that we shall continue aboue two yers in these encoumbraũces or combrous businesse.** Cato in re rustica. Ne plus quatuor digitos transuersos emineāt, **Leat theim not stande or arise vp aboue the breadth of foure fyngers,** Vitruuius. Ita a pariete distent, vt ne plus pareat palmum, **Leat theim so bee set distaunt from the walle, that there be no more space lefte betwene, than the breadth of a mannes hande.**

Plus ioygned with the ablatiue. Cicero in that his oracion pro P. Quincio. Ac tecum plus anno vixit in Gallia, **and he made his abod with you in Gallia, more then one whole yere.** Idem **in the oration** pro Planco. Non possum dicere eum prefuisse, neq; possum negare eum abfuisse, sed non plus duobus aut tribus mensibus, **I can not saie that he was continually present, nor I can not deny, but that he was awaye or absent, but not aboue two or three monethes in all.** Liuius de bello punico. Ab vtraq; parte sexcentis plus peditibus, & dimidium eius equitum cecidit, **of eyther,**

ther parte were slayne of footemenne more than fyre hondred, and of horsemē halfe of the same noumbre read Hadr, de sermon. Latino.

Non fiet hoc modo, It shall not be so, or it shall not be so doen.

Sine te exorem, Leat me entreat you.

Scilicet faciundum est quod vis, Yea mary I must nedes dooe as you will haue me.

Meritò te amo, I haue good cause to loue you, or my loue is well best owed on you,

Bene facis, You doe well, or well sayed.

Rus ibo, I will goe into the countrey.

Ita facere certem est, I am vtterly determined or appointed so to dooe.

Mos gerendus est Thaidi, I muste bee ordred or ruled by Thais, or, I muste doo as Thais bideth me.

In hoc biduum vale, Fare ye well, or God be with you for these two dayes.

Tu num quid vis aliud? Will you any thing elles?

Dies noctesquæ me ames, Loue me both day and nyght.

Me desideres, Wyshe for me.

Me somnies, Dreme of me.

De me cogites, Thinke all on me, or, let all your mynde be on me.

Me te oblectes, Let al your delite, pleasure, or felicitie be in me onely.

Forsan mihi paruam habet fidem, Percase he geueth smal credence vnto me, or, percase he beleueth, or trusteth me not verye well.

Ex aliorum ingeniis me iudicat, He iudgeth or demeth me by the nature, or disposicion of others.

Ego qui mihi sum conscius, I the whyche know myne owne hert, brest, or thought.

Hoc certo scio, This I know for a suretie.

Scio me non finxisse falsi quicquam, I knowe, or I am right sure, that I haue not forged any thynge at all false or vntrue.

Quicquid huius faci. i. quicquid id est quod nunc feci, What so euer it is that I haue now dooen.

Causla virginis feci, I did it, or, I haue doen it for the maidens sake.

Spero me propemodum iam repperisse, I truste I haue almost founde it now.

Is hodie venturum ad me constituit domũ, He made poyntement to come to my house this daye.

Concedam hinc intrò, I will get me hẽs in.

Expectabo dum venit, I shall tary and loke for him till he come.

¶ In the second Act, In the fyrste Scene.

¶ Fac ita vt iussi, Dooe as I dydde commaunde the.

Satis

Satis ne hoc mandatum eſt tibi? Is this byd dynge enough for the: or nedeſt thou anye more byddyng then this?

Vtinam tam aliquid inuenire facile poſſis, quàm hoc peribit, Wold god you could finde or get ſome good thing ſo wel or ſo ſurely, as this ſhall be loſt and caſt awaye.

Ne iſthuc tam iniquo patiare animo, Take not this ſo vnkindly.

Quin effectum dabo, Nathe I will bringe it to paſſe, or dwe it.

Nunquid aliud imperas? Will you commaunde me with any other ſeruice?

Munus noſtrum ornato verbis, quod poteris, Set out my gyfte with good woords, as muche or as well as thou canſt.

Memini & ſi nullus moneas, I remembre hir wel enough, though you ſpeake neuer a woorde.

Cenſes me poſſe perpeti? Thynkeſt thou that I ſhall be hable to abyde or endure it?

Non hercle, arbitror, In good ſouthe I thynke naye?

Opus faciam? I will dooe woorke and labour.

Eiiciunda hęc mollicies animi, This tendre neſſe or nyceneſſe of hearte muſte be put awaye.

Nimis mihi indulgeo, I followe mine owne appe-

appetite to much.

Ego non illa carea, si sit opus vel totum triduum? Coulde not I lacke hir, or, couloe not I abyde out of hir company, although it wer for whole three daies together, if nede were.

Vide quid agas, See, or beware what you dooe.

Stat sententia, I am vtterly determined or appoyncted, or, mynded.

Dii boni quid hoc morbi est? Good lorde, what maner a sickenesse or disease is this?

Adeóne homines immutari, vt non cognoscas eundem esse? Is it possible for men, to be so ferre chaunged, that a man can not know, whether one be the same man, or not? In suche maner speakynges, by the infinitiue mode put absolutely, Valla vnderstandeth Itáne verum est, as here Ità verum est adeo homines immutari. &c. Linacre in the vi. boke of his latine grammer, whiche is intitled of the figures of construction, sayeth, that it is eclipsis of oportet or decet.

The good iudgement of a diligent reader tā not mysse nor fayle, to supplye suche verbes as the place and sense shall requyre.

Quis hic est qui huc pergit?

What is he yonde that cometh hyther ward?

Ducit secum vnā virginem, He bringeth a maiden w. th hym.

In

In the ſecond Scene.

¶Dii immortales homini homo quid Præſtat? **Good Lorde in heauen howe muche is ſome one man better than an other?**

Stulto intelligens quid intereſt, **What difference is betwene a foole and a wyſe man?**

Venit in mentem mihi, **It commeth to my mynde or remembraunce, or I begyne to remembre.**

Conueni hodie quedam mei loci atq; ordinis, **I ſpake with one to daye of my degrée & order, or ſtate, or hauiour.** Donat⁹ **erponneth it thus,** Mei loci.i.ingenuum, **Frée borne,** ordinis.i.pauperem, **Poore.** Illud natalium, hoc fortunæ eſt, **the one that is to wete,** Loci, **hathe reſpecte and relacion to the degree of birthe,** Ordinis, **doeth referre the hauiour in goodes and the ſtate of fortune.**

Conueni hominem impurum, patria qui abligurierat bona, **I haue talked wt a naughty feloe, that hath ſpent oute all his fathers gooddes in good cheere. Or, that hath waſted all the goodes that hys father left hym in makyng good cher, or as we ſay prouerbially in englyſh, He hath ſent his fathers goodes downe the narow lane.** i.per gulam abſumpſit.

Quid iſtuc ornati eſt, inquam? **Howe arte thou arayed, apparailed, decked, or trymmed**

med, quòd, I?

Miser quod habui perdidi, I haue loste that I had poore soule or, I a man vndooen haue lost all that I had.

Quò redactus sum? To what poincte, or, into what case, Or, vnto what state, am I brought?

Omnes noti me atq; amici deserũt, All mine acquaintance and frendes, dooe forsake me, or geue me ouer or cast me of.

Ego illum contempsi præ me, I thought my selfe muche better, and muche more honest man than he was.

Itàne parasti te? Hast thou so ordred or behaued thy selfe?

Spes nulla reliqua, There is no hope leste.

Simul consilium cum re amisisti? Hast thou loste thy goodes or substaunce and thy wit for or, diddest thou lese thy wytte also whan thou lost thy goodes?

Vides ne me ex eodem loco ortum? Doest not thou see me, that am of the same degree of byrth that thou arte?

Quæ habitudo corporis? Howe round and fatte is my bodye? or in what, or in how good lykyng is my body?

Omnia habeo, neq; quicquàm habeo, I haue all thinges, and yet I haue nothing.

Nihil cum est, nil desit tamen, Though I haue

haue nothyng, yet I lacke nothynge. Desi for deest.

Tota erras via, Thou art veray foule deceyued, a prouerbe take of them, which in their iourney goe cleane out of their way Erasm. in Chil.

Hoc nouum est aucupium, This is a new craft to geat a liuing, or to geate money. A metaphore taken of foulynge, or, takynge of foule. For Auceps properly is a fouler, and Aucupium is foulynge, and by a metaphore it is vsed for all maner of wayes, to geat any thynge by wyles, traynes, or crafte, and it is derined of the verbe Aucupor, aris, to goe a foulynge, and to take byrdes. and by translacion, aucupari laudem, is to go about to geat prayse and commendacion, Aucupari quæstum, to goe about to geat money.

Ego hanc primus inueni viam, I was the first that found out this waie, or I found out this waye fyrst.

Est genus hominum, qui esse primos se omnium rerum volunt, there is one sorte of men, whiche would haue præeminence aboue all others, or, whiche desyre to bee highest of all, and to be moste had in honour, or would bee the ryngleder, or that woulde rule the reste.

Hisce ego non paro me vt rideant, Emong

suche

ſuche men I dooe not ſo faction, order, or vſe my ſelfe to make theim to laugh at me.

His vltrò arrideo, To ſuche (what ſo euer they ſay or dooe) I ſhewe a merie ſmylynge countenaunce for the nones, or of myne owne ſelfe.

Forum ingenia admiror, I make a great meruailing at their high wittes.

Quicquid dicunt, laudo, What ſo euer they ſay, I praiſe, commende or alowe it.

Id rurſum ſi negant, laudo id quoq; That if they denie, the ſelfe ſame agayne, that alſo I commende and holde withall.

Is quæſtus nunc èſt multo vberrimus, By ſo dooyng, as the worlde goeth nowe, a man maye geat a meruailous good liuynge, or, that is nowe a dayes, a meruailous readye waye to geat money, or now a dayes that is the verey chiefe and principall way, to geat money enough.

Dum hæc loquimur, While we were thus talkyng, or communyng.

Me ſalutant, ad cœnam vocant, aduentum gratulantur. They bade me good euen, and bead me to ſuppar, and ſayd that I was welcom, or that thei were glad of my comming.

Vbi videt me tam facile victum quærere, When he ſawe that I got my lyuynge ſo eaſily.

Ib

Ibi homo cœpit me obsecrare, Than the seloe beganne to desire, & praye me for gods-des sake. Obsecrare enim est quasi per sacra rogare.

Viden'ocium & cibus quid faciat alienus? Doe you not see what idleneſſe, or liuyng in ease and an other mans table doe.

Parmenonem ante ostium tristem video, I see Parmeno stande sadly before the doore. Salua res est, All is safe, or the matter is in case good enough, or all is well.

Nimirum hi homines frigent, In saieth these men are colde and fainty, Or in sayeth these seloes are blanke, Or truely the courage of those folkes is abated, or these men are palled.

Nebulonem hunc certū est ludere, I will dalye a litle with this knaue, or I entende to haue, or to make good sporte, with thys knaue, or I will haue som passtime with this knaue.

Hi hoc munere arbitrantur suam Thaidem esse. These folkes thynke by thys gyfte to wynne the loue of This for euer or to assure That is vnto theim,

Plurima salute impartio Parmenonem, I grete Parmeno with al my hert, or good morow or good euen, to you Parmeno, and many good euens.

Num

Num quidnam hic, quod nolis, vides? Dweſt thou ſée any thynge here, that by thy good will thou wouldeſt not ſee?

Num quid aliud? Any thyng elles?

Qui dum? How ſo?

Gnat. Triſtis es. Parm. Nihil equidem, Gnat. you are ſad. Parm. not a whitte I.

Vro hominem. i. dolere cogo, Sayeth Donat, I bite, or wrynge, or vexe the ſelfe, or I nettle him nowe. For vro, vris, vſi, vſtum, is to burne, or to perche and it is as wel of cold as of heate Lucanus. Vrebant montana niues, All the hilles, and that that groweth vpon theim, were perched with ſnow or cold. Vergili. Aut boreæ penetrabile frigus adurat Or whan the ſharpe nyppynge or perſynge colde of the north wynde percheth. &c. Vrere hominem, By tranſlation is to vexe a man, and to make him ſory at the herte, and as we alſo by tranſlacion ſay in englyſhe, to byte, to nyppe, to wrynge, to nettle, to make wo. And the paſſiue Vror, is ſemblably vſed for Cruciari, to be vexed, to be wo, or to be ſorie at the hert. Plaut. in Bacchid. Quam magis id repero, tam magis vror, The more I remembre or conſider it, the more am I ſorie, and vexed or greued withall. Idem in Perſa. Vritur cor mihi, My hert burneth.

Idem in Menech, Viden' tu illi oculos vrier?

vt

vt viridis exoritur colar ex temporibus? Dooste thou not sée his eyes burne as red as fyre? and how that his temples ware or beginne to be as grene as grasse? Virgil vsed, vro, in the same signification for ardeo, as though it wer a verbe neuter passiue.

Vrit atrox Iuno, The cruel and fierce goddesse Juno, was sore greued, or, burned, in ire. i. exarsit or excanduit.

Quàm hoc munus gratum Thaidi arbitrare esse? How welcome shal this gyfte be vnto Thais, trowest thou? Or, howe well wyll Thais like this gifte or present, thynkeste thou?

Omnium rerũ vicissitudo est, The worlde chaungeth euery daye. It is a prouerbe, by which is signifyed that in this worlde is nothing stable, parmanẽt nor durable, but like as the sea dooth continually flowe and ebbe, so do al things in this worlde daylye change, now vp, now downe, now mery, now sadde, now frende, nowe foe, nowe accepted, and anone out of fauoure, now familiar, and anone cleane disaquainted, to day who but he? and to morow shutte cleane out of doores. &c. Etasm. in Chil.

Sex ego te totos menses quietum reddam, ne rursum deorsum cursites, I wyll sée the at rest for renning vp and downe for one

whole sire moneths, or, I wil ease or release the of renning vp and downe, for the space of one whole halfe yere ful.

Ne vsq; ad lucem vigiles, Watch not vp til the morning.

Ecquid te beo? Dooe not I the a blessed turne?

Detineo te fortasse, tu profectus alio fueras, I kepe you or leat you of your way I wene, you were going to some other place or some els whither.

Paulum da mihi operæ, Helpe me a litle, or leat me haue your helpe a litle.

Fac vt admittar ad illam, Helpe that I may come to her and speake with her, or, geat me to come to her speache.

Nunc tibi patent fores, The dooze is open for you now, or, you may go in nowe if you please.

Num quem euocari hinc vis foras? Wyll you haue any body called forth of this house to you?

Sine biduum hoc prætereat, Leat those two daies passe.

Etiam tu hic stas Parmeno? Standest thou here yet Parmeno?

Num tu hic relictus custos, ne quis forte internuncius cursitet? Arte thou sette here to watche and to see, that noo messenger maye per-

perrhaunce renne or come betwene.
Facere hictum, Verily spoken.
Video berilem filium minorem huc aduenire, I see my maysters yonger sonne comyng hyther.
Non timere est, It is not for naught,
Properans venit, He commeth in hast.
Nescio quid circumspectat, He loketh about what soeuer the matter is.

¶ In the third Scene, of the second Acte.

¶E conspectu amisi meo, I haue lost it out of my syght, or, I haue lost the syght of it, or it is gone out of my syght.
Vbi quæram? Where maye, or, shoulde I seke him?
Vbi inuestigem? Where may, or, should I find which way we went? Vestigare, est per vestigia quærere, seu indagare, To seke by the steppes and print of the foote, and by ye trace. Plaut. in truculento. Hæc vna opera circumit per familias, puerum vestigat.
She goeth all vnder one to euerye mannes house and treateth the boye. And by translation it is to make diligent enserch of, or for any thing. Cic. lib. 3. de oratore. Ipsa tractatio & quæstio cotidie ex se gignit aliquid, quod cum desidiosa delectatione vestiges.
The very handling, or exercise, and the mat-

tior selfe, doth euery daye of it selfe, brynge foorth some thing, which a manne maye or would seke out with the quiet delectacion & pleasure. Inuestigare est per uestigia inuenire, To fynde out by the foote, by the steppes, or by the trace & trede of the fæte, as thei that hunt and trace the wyld beastes, and folowe them by the foote, aud by the trace fynd them out, and (by a metaphore therof taken) it is to fynd out any thing, by diligēt enserching. Plaut. in Marcat., Non concedam, neq; quiescam vsq;, noctu, neque diu, prius profecto quàm aut amicā aut mortem inuestigauero, I wil not giue ouer nor reste in anye place, neither by night nor by day, at the least wise before, or vntil I shal haue found, eyther my loue, or els death. Terent. in Heaut. Nihil est tam difficile, quin quærendo in vestigari possit Ther is nothing so hard, but that by diligent serching and seking it may be founde out. Cice, in oratione pro Q. Legario. Sed quoniam diligentia amici inuestigatum est, quad latebat confidendum est, vt opinor, but sæyng that by the good dilygence of a frend, that thing is now founde out, whiche was hidden and vnknowen, it should be confessed as I thinke, or suppose.

Quem perconter? Of whom might I aske?
Qua incistam via? What way may I take,

or goe?

Vna hæc spes est, There is no hope, but this.

Vbi vbi est, diu cœlari non potest, Where so euer he be, he can not be hidden long.

O. faciem pulchram. O fayre and goodlye face.

Tedet harum quotidianarum formarum. I am wery of these, that amonge vs are called and taken for faire women, or I haue doone with those faire women, that we haue dayly here among vs.

O infortunatam senem, O vnfortunate, or, vnhappie old man.

Ludum iocumq; dices fuisse illum alterum: prę vt huius rabies quæ dabit, Thou wouldst say that the other was but a play and sport, in comparison of those thinges, or of suche prankes as this felow wil play in his rage.

Donatus dooth order it thus, Præ vt scilicet illa sunt, quæ huius rabies dabit, i. faciet, patiabit, monstrabit, ostendet, Præ, sometymes is verie elegantlye vsed, importynge a certayne respect and comparison to an other thyng. Terence in his commedie a litle afore, Ibi ego illum contempsi pre me, Then didde I nothyng regarde him in comparison of my selfe. And in this signification Præ is oftentimes (specially in Plaut, and

Terence) found compound wyth quam and vt, as Hadrian hath noted Examples. Præ alone, hauing an ablatiue case after hym, Plaut. in Mostellaria. Video te nihili pendere omnes homines præ philolache, I see that you sette by no man, in comparison of Philolache. Idem in Mil, Præ illius forma quasi spernas tuam, As who saythe, you sette not by your beautie in comparison of hirs, or as we shold say, you thinke not your selfe faire in comparison of her.

Cic. Seruio Sulpitio: non tu quidem vacuus molestijs sed præ nobis beatus, In dede you are not voyde of some troubles, or, without some care, but yet in comparison of me euen in heauen.

Præ quàm. Plau. in Aulul, Sed hoc etiam pulchrum est præ quàm vbi sumptus petunt, But this is euen a goodly, or iolye thyng in comparison of whan they requyre cost, charges, or expense of money. Idem in Amphytrio. Parua res est voluptatum in vita, præ quod molestum est, There is small pleasure in this lyfe, in comparison of the troubles & cares that bee in the same. Præ vt, Plaut. in Mil. Nihil hercle hoc quidem est, præ vt alia dicam. Nay this is nothyng in comparison of other thynges, that I wyl tel, or, shewe you. Idem in Amph. Parum etiam præ

vt

vt futurum eſt prędicas, Thou ſayeſt, or ſpeakeſt euen very litle, or in maner nothing, in compariſon of that that ſhal be in deede. Idem in menech. Modeſtior nunc quidem eſt de verbis præ vt dudum fuit, He is nowe ſobre in his wordes in compari on of that hee was right now, or a litle whyle agone. Idem in Merc. Pentheum diripuieſſe aiunt Bacchas nugas maximas fuiſſe credo præ vt quo pacto diuerſus diſtrahor. They ſay, or it is a ſaying that the woman that did ſacrifyce vnto Bacchus, did teare one Penthens al to pieces, but I thinke verily, it was but a verye ſmall matter, and a trifle in compariſon of this how diuerſly or how manye wayes my hert and mynd is now, as who ſhould saye, pulled in pieces, and torne in ſundre.

The fables doe repoꝛt that there was one Pentheus, king of the Thebanes, whoſe father was called Echion, and his mother Agaue. This Pentheus diſpꝛiſed the ſacrifice of Bacchus, the God of wynes, wherfoꝛe his owne mother Agaue, cutte or ſtroke of hys head, And his ſyſters, with the other company of women, whych then dyd celebꝛate the feaſt and ſacrifice of the ſayd Bacchus, toꝛe his body and membꝛes al to pieces.

Vt illum dij deæq; ſenſum perdant God and al the ſaynctes in heauen, geue that olde

churle a mischiefe, or a vengeaunce light on that old churle, I pray god and all the saynctes in heauen. Vt here, and in suche other like maner speakings is taken for, Vtinam execrando vel optando, in cursynge or bannyng, or wyshinge. Plaut in persa. Vt istum dij deæq; perdant, God and all the sainctes geue this knaue a mischiefe, or sende him a shameful death. Idem in mostellaria, Vt eij deæq; omnes me pessimis exemplis interfici ant nisi ego illam interfecero siti famèque, atq; gelu, I pray God and al the sainctes, send me the most shameful death that may be, to the exaumple of al others, if I dooe not surelye kil her vp with thyrst and hungre and cold. See more exaumples in Hadrian, De ser. lati. Further note that in this worde Seniũ is emphasis whiche is a figure eyther whan somethinge, that is hydden and not spoken is meaned, or els whenne it is spoken, for a more expresse, playne, & vehement settyng out, and expressing of al thinge: whych may be manye wayes, but the principall and most elegant way is whan a substantiue is sette for an adiectiue, that is to saye, whan any qualitie is put for the persone that hath the qualitie, as scelus, vngraciousnesse pro scelesto, for one that is vngracious, and so here Senium, aged nesse, or elhage, pro sene,

for

for him that is old. For (as Donatus sayth) Senex is referred to the age of yeres, senium for the contumelyous and despiteful, and contemptuous wordes. And therefore I english illum senium, that old churle.

Where note, that al be it that senium, is the neutre gendre, yet it hath toygned with him an adiectiue of the masculine gendre, and the relatiue that cometh after is also put in the masculyne gẽdre, For as Donat' witnesseth, the gendre bothe of the adiectiue and also of the relatiue, is referred to the thinge that is vnderstande, that is to say, senem or hominem senem. So Terence is the prologue of this second comedie, Eas se non negat personas transtuliſſe in Eunuchum suã ex græca, he sayth not naye, or, he doth not denie, but that he toke the same partes that are in the græke comodye, from thens into this his comedie intitled Eunuchus. Eunuchum is the masculine gendre, and yet because there is meaned by it comœdiam, therfore the adiectiue suam is put in the feminine gendre. Idem in And. Vbi illic. i. ille scelus est, qui me perdidit? Where is that vngracious knaue, that hath caste me away? Idem in Adel. Festiuũ caput, qui omnia sibi post habenda putarit esse præ meo commodo, The gentleſt compaignion, or the moſt honeſt or beſt feloe alyue,

alsue, which could fynd on hys harte to leat al other thyngs alone, or to set all other thinges a part in respect of my commoditye and pleasure, or, for my commodytie & pleasure.

By caput is vnderstand Aeschinum, and therfore the relatiue qui, hauing respect and relation to the parsone that is meaned, and not to be substantiue, that is expressed, is put in the masculyne gendre, and not in the neutre gendre by the fygure of construction called Synthesis.

Merem oratus est, He caused me to tarie, or taried me, or hyndred me of my way, id est detinuit me.

Qui illum non flocci fecerim, That I set so much as a straw or a rushe by hym. Floccus is anye lytle ragge of a locke of wolle, the whych is vnprofytable, and the whyche wyl serue for nothynge is pulled from the fliece and cast away, and flieth away, or some like thing of no value, price, nor estimacion, whey of the latine men, when they wil signifye or shew, that they set nothyng by a man or any other thing vse to say prouerbially Flocci non facio, or els Flocci facio, indifferently. For which we englishme in a like prouerbe say, I set not the least strawe or rushe vnder my foote by it, or I set not the least heare in my head by it: al be it for this later, both the

grekes

grēkes & latyne men haue a peculiare pro-
uerbe taken of the same thing, Pili non facio
I set not a heare by it.

Quid tu es tristis? Why are you sadde?

Quid tu es alacris? Why are you mery?

Vnde is? id est, vnde venis? From whens
comest thou?

Nescio Hercule, nec vnde eam, nec quor-
sum eam, In good southe I cannot tell, ney-
ther from whens I come, nor whether I go,

Prorsum oblitus sum mei, I haue quyte &
cleane forgotten my selfe.

Quî quæso? How so, I besech you?

Nunc te ostendas qui vir sies, Now shewe
thy selfe what a man thou art.

Scis te mihi sæpe poll citum esse Thou kno-
west thou hast oftē promised me or made me
promyse

Vtilitatem faciam, vt cognoscas meam I shal
so dooe, or I shal fynd the meanes, that thou
shalt know and see, what seruyce I can do.

Fac nunc promissa appareant, Now let your
promises appeare and be seen, or se that your
promyses may now appeare.

Est paulo habitior, He is somewhat fatte
round or in good lyking.

Noua figura oris, color verus, corpus solidum
& succi plenum, Suche fauoure of face and
visage as you haue not much seen, true, and
natiue

natiue colour, and not of peinting, her body sounde, lustye and nothing decayed, but full of good blood and wholesome humours.

Mihi vel vi, vel clā vel precario fac tradas, See that thou get it me or into my handes, eyther perforce and by strength of handes, or els by priuy conueighaunce and stealt, or els obtone for a litle while, and thenne to be restored home againe. For Precarium, carij, is that thing which is by prayer instaunce and petition graunted to any body to vse, to occupie or to enioy so longe as it shall please, and content the partie, that doth it so lend or graunt it, and no longer. So Alexander. Apud Q. Cur. saythe Mori prestat quàm precario imperator esse, Better it is to die than to be a captayne or a kyng, at the pleasure of other men, and no longer. Ibidem. Precario spernebatur imperium, He sette nothyng by that power, dominion, or rule, which should continue soo longe as pleaseth theym that gaue or graunted it, and no longer. And vnder this meaning dyd Seneca say, hominem esse precarij spiritus, That the lyfe of man doth continue at the pleasure of nature, fate or destinie. i. precarium. whych take it away when they wil, & not when it pleaseth vs. Of this the noune precario, in the voice & termination of the datiue case, is vsed aduerbially

in the same significacion. Pau. iuriscōsu. Precario habere videtur, qui possessionem corporis vel iuris adept⁹ est, hac solummodo causa, quod abhibuit preces & impetrauit, quod sibi posidere aut vti liciat, veluti si me precaria rogaueris, vt perfundum meum ire vel agere liceat, vel vt in tectum meum stillicidium, vel tignum in parietem immissum habeas, A man to haue a thynge precario, sayth Paulus) semeth to be when any body hathe obteined and gotten the possession of any body, or bodyly thing, or of any ryght and title to any thyng onelye, for because he made request and instaunce for the same, and thereby hath obteyned, that it maye bee lefull for him to possesse or to vse and occupye it: As if you shold make request and instaunce vnto me, and desyre mee, that you myghte for a whyle as long as it shold please me, to haue away, or to go through my ground, or to do any thing therin, or els that you might haue a litle gutter or sinke to come by my house, or els to haue a rafter, a logge or a beame, set wythin or vpon the wal of myhouse. Plinius de viris illustribus, Serui⁹ Tullius, quasi precario regnare cœpit, sed recte imperium administrauit, Seruius Tullius began at the firste to reigne in the citie of Rome, as who should saye precarió, that is at the wyll and plea-

pleasure of the people, and as longe as they would permytte and suffer hym, and no longer: but yet afterwarde he ordred and ruled the same empyre wel enough. Plini. in epist. Quintus ex causis precario studeo, studeo tamen, For whych causes I studie only whan please theym, or as long as they wyl suffer me, and yet some studie I haue. Cicer. in the oracion, pro Aulo Cecinna. Ne id quidem satis est nisi docet ita se possedisse, vt nec vi, nec clam nec precario possederit, But yet that is not sufficient or enouge, neyther excepte he playnly shew and declare that he had it so in his possessyon, that he helde it neyther by force and strength, nor pryuily and vnknowyng to the owner, or els that he had it lent hym for a season, to be restored home againe when it should be requyred. For that be the three wayes, vnlawfully to kepe away anye thyng of an othermans. And precario in hys sygnyfication maye bee vsed aduerbyallye, in many dyuerse and sundrye maner speakynges. For precario considere is to lend or graunte a thynge tyl you shal requyre it againe. Precario petere vel rogare, is to desire to haue a thyng, as longe as may please the owner, and then make surrendre and redelyuerye of the same, whenne it shalbe requyred.

Me

Mea nihil refert, dum potior modo, I care not, so that I may haue, obteyne or geat it.

Virgo cuia est? What mayde is it? or, what is shee?

Qua ratione amisisti? How, Or, by what chaunce, or meane dyd they lese it?

Equidem aduenens mecum stomachaber modo, As I was coming hither right now I was angrie with my self or in a great fume.

Neque quenquam esse hominem arbitror, cui magis bene felicitates omnes aduersæ sient, And I thynke ther is no man aliue, that hath all good fortune and chaunces more agaynst hym, than I haue. These two words homo quisquam, bee ofte tymes elegantlye thus ioyned together, not wythstãdyng that quisquam alone by it selfe, sygnyfieth, as muc as homo quisquam. Liui. ab vrbe con.

Victoria cui nec deus, nec homo quisquam inuideat, A victorie, at whych neither any of the gods, nor yet any man, hath, or should or may haue enuy or grutche.

Quid hoc est sceleris? What abhominable act is this? or what vngracious dede is this?

Is sit mihi obuiam, Yée mette me.

Incommode hercle, Il, or to your displeasure truly.

Illum liquet mihi deierare his mensibus sex vel septem prorsum non videsse proximis, I

may

maye clearely and boldly sweare, that by the space of these sixe or seuen moneths now last past, I neuer saw hym.

Nisi nunc cum minime vellem, minime opus fuit, but now at this time, when it was my least desyre, or least in my mynd & wyll, and what it was nothyng nedeful, or least expedyent.

Nonne hoc monstri simile est? Is not thys lyke a very monstre? or, is not this a verye straung thynge? Monstrum, i. o, is deriued of monstro, as, aui are, to shewe whereof Monstrum is any thyng, that in sygnyfying an other thynge, dooth shewe it. Cicero de natura deorum: Monstra prædictiones, & præsensiones rerum futurarum: quid aliud declarant, nisi hominibus ea, quæ futura sunt, portendi, prædici, ex quo illa ostenta, monstra, portenta, prodigia, dicuntur? These straung tokens or shewings, prophecyings and foreknowynges, and foreperceiuynges of thynges to folowe and come: what other thynge do they declare, but suche thinges as shal in dede folow after, to be afore signified betokened, and shewed vnto menne, and by reason therof, suche or the same thynges be called in latine ostenta, monstra portenta, or prodigia. And therefore Virgill vsed Monstrum for and in stede of the noune verbal,

mon-

monſtratio.

Monſtra deûm refero, I make relacion vnto you of ſuche thinges, as the goddes haue ſhewed vnto me. But becauſe that ſuch thinges, for the moſt parte, are noted by ſtraung ſyghtes and chaunces (whyche not onely in our englyſhe tongue, but alſo in all other tongues for the moſte parte are called monſters after the latine woorde) Therfore Mōſtrum is moſt commonly vſed and taken for all ſuche thynges as are contrary or againſt the common ordre and courſe of Nature, eyther in defaulte and lackyng, or elles in exceadynge, as to haue two thumbes vppon one hande, or to be borne the hele ſtanding in the place of the toes, or to be borne without a noſe, with others lyke.

Continuo ad me accurrit, He cometh rennyng vnto me by and by.

Scin' quid ego te volebam? Wotte you what I would with you? Or, what I would haue had you to doe?

Cras eſt mihi iudicium, I muſte be before the iudge to morow.

Diligenter nuncies patri, Tell it, or beare worde to your father diligently.

Abiit hora, It was an houre ſpace, or, an houre paſſed or went awaye.

Sese commodum huc aduerterat in hanc

nostrā plateam. ſ. virgo, As hap was, ſhe tur-
ned this way, or hither into our ſtrete here.

Mirum ni hanc dicit, quæ modo Thaïdi
data eſt dono, It is meruaile, but he ſpea-
keth of the mayden, that was geuen vnto
Thais ere whyle, or right now.

Comites ſecuti ſunt? Did there any compay-
gnie folowe?

Alias res agis, Thou art, or thou goeſt about
other matters, as who ſhoulde ſaye, thou ta-
keſt no hede to that that I ſaye: And ſo doeth
Terence vſe it, and ſpeake it here, as I haue
ofte tymes englyſhed it before.

Vidi, noui, ſcio quò abducta ſit, I ſa we hir,
I knowe hir, and can telle whyther ſhe is
brought.

Duras fratris partes prædicas, My brother
hath the worſe parte or ſide, by thy ſaying, or
my brother is in harde caſe by thy ſa ing.

Inhoneſtum hominem mercatus eſt heri,
He brought a foule il fauored felo yeſterday

Eſt ne, vt fertur forma? Is ſhe as faire as
they ſaye? or is ſhe ſo fayre as ſhe is named
for? and it is ordred or conſtrued thus: Eſt ne
forma. ſ. tanta, tam egregia, vt fertur. ſ. eſſe?

Faciam ſedulo, and, Dabo operam, I will
doo e my diligence, or, I will doo e the beſte
I can.

Capias tu illius veſtem, Take thou and doe
on his

on his clothes, or apparayle.

Quid tum postea? What than after?

Pro illo te ducam, I will bring the thither for hym, or in stede of hym.

Te esse illum dicam, I wil say thou art he.

Tu illis fruare cõmodis, Use or take thou those commodites and pleasures.

Cibum vnà capias, s. cum illa, Thou mayst dine and suppe together with hir.

Illorũ neq; quisquàm te nouit, neq; scit quisnes, Not one of theim al eyther knoweth the or, can tel what thou art.

Dixti pulchrè, pro dixisti, per syncopem, it is well sayed or spoken of the.

Nunquàm vidi melius consilium dari, I neuer sawe better counsayle geuen.

Age, eamus intrò, Come one leat vs go in, or, well, go we in.

Quid agis? iocabar equidem, What now? or, what meanest thou? or whereabout goest thou? I spake but in sporte. Here note, that Iocari and iocus be properly in wordes, Ludere and Ludus in dedes. All be it, they be in autours confounded, that is to saye, the one vsed for the other, as Valla proueth & sheweth by examples. Lib. 4. cap. 16.

Quid ego egi miser? What haue I doen miserable felow, or wretche that I am.

Isthæc in me cudetur faba, The fault of this

shalbe layd to me, or this mischiefe shal light on my necke. A prouerbe whiche reade in, Chil. Eras.

Flagitium facimus. We go about an heynous offence, or we should herein doe a detestable acte, or, it is a synfull thynge that we goe about to dwe. Facere flagitium, is to committe, to perpetrate or to doe an heinous offence, or a great trespasse. Plau. in pænulo: Hæ fores fecerunt magnum flagitium modo Ad. Quid flagitii est? C. Crepuerunt clare. This doore did a great trespasse right nowe Ad. What great or heinous offence is that. C. It gaue a great loude cracke, or it made a great loude crekyng. Idem in Mer. Ait flagitium & damnum feciſſe, He sayeth, that he hath dooen a great offence and harme, or shrewde tourne.

Ad id flagitium est? Is that any great trespasse or, heyneus offence?

Eos itidem fallam, vt ab illis fallimur, I will euin so beguile them, as they beguyle me, & suche others as I am.

Aequum est fieri It is good reason, that it be doone, or that it shoulde be so.

Merito factum omnes putent, All men may thynke it well dooen, and not without a good cause.

Si certum est facere, facias, If you be vtter-

lye

ly purposed soo to doe, doe it, or if you will nedes doe it, doe.

Ne conferas culpam in me, Put not the fault or blame on me.

Parm. Iubès ne? Chær. Iubeo, cogo, atque impero, Parm. Doest thou bidde me? Cher, yea marie doe I bidde the, and compell the, and also commaunde and charge the.

Nunquam defugiam authoritatem. I will not doe against your authoritie. That is, I will not be a feарde to doe as you bidde, me nor to folow your authoritie and commaundement or, I wil not shrinke to aduenture it if you saye the woorde: or, I wil no bones iat it, if ye say the woorde. Defugere authoritatē is to auoyde, and as who shoulde saye) to be a feарde to folowe and to doe that thyng that any person hath auctority to cōmaund or els maye doe by auctoritie. Cic. pro P. Sylla. Tu rèmp. reprehendis, quæ domesticos hostes, ne ab ipsis ipsa necaretur, necauit. Itaq; attende iam Torquare, quam ego defugiam authoritatem consulatus mei. Thou reproouest the common weale, for that it hath put to death familiare enemies and rebellious, that were within the citie, leaste that by theym it selfe might haue ben oppressed and brought to vtter confusion & desolacion Therfore ô Torquate, sée now, and marke wel, how gretly I

am afeard to ſtande by that that I did, by or in the auctoritie of myne office of Cõſulſhip, as who ſhoulde ſaye, I woulde the to wete, I am not afeard to ſtand by it, and that I dooe not now repent, or goe from that that I dyd, whan I was conſull, in ſleyng Catiline and puttinge hym to death. &c. as by the place in Tulli, the iudgement of a diligent reader maye well ſee.

Dii vertant bene, God tourne it to good, or, bringe it to a good ende,

In the thyrd Scene.

¶Non tam ipſo quidem dono lætus eſt, q̃ abs te datum eſſe, He is not ſo glad of the gift or preſent ſelfe, as that it was geuen by you.

Id vero ſeriò triumphat, And of that he is mery or glad in deede, or for that he triumpheth or glorieth earneſtly, or in earneſt.

Huc prouiſo vt vbi tempus fiet, eum deducam, I come for the hyther to ſee, that whan time is, I may bring him thyther, or awayte on him.

Eſt iſthuc datum mihi grata vt ſint quæ facio omnia, It is a gifte geuen me, that all thynges that I dooe, euery man lyketh wel. Qui habet ſalem, qui in te eſt. i. ſapientiam & lepôrem, Who ſo hath the wyſedome, and pleaſaunt facion that you haue. Donatus expouneth Salem. i. ſapientiam, Wiſedome.

Where

Where he noteth, that Sal, neutraliter condimentum significat, masculinū pro sapientia accipitur vel ponitur. Albeit Sal, whan it is latine for salte, is bothe the mas, and also the neut. gend. in both numbres Cato in re rust. Ex sale qui apud Carthaginenses sit, Of the salte that is made in the parties about the cites of Carthage. Sal. in lug. Neque salem, neq; alia gulæ irritamenta, Neyther salt, nor anye other thynges to prouoke the appetite. Columel. Carnem salibus aspersam, Flesshe or meate poudred with salt. Paul. iur. cō. Cotem ferro subigendam, necessaria quoq; hostibus venundari, vt ferrum, & frumentum, & sales, non sine capitis periculo licet, It is not lefull vnder the peyne of death, to sel to our enemies, eyther a whetstone to make anye knife sharpe, or any other necessaries, as yrō or knines, & wheate, and salt. &c Sal, by translation is taken pro vrbanitate, lepôre, venustate, ioco, good and pleasant facion, and mery conceiptes both in wordes and other wise as here in this place of Terence, And Catul.

Nulla in tam magno est corpore mica salis, There is not one crumme or droppe of good facion in all that great royles bodye. For Catullus there speaketh of a certayn maidē, that was called Quintia, whome many esteemed and called fayre, beautifull, and goodly.

In dede(saieth Catullus) I graunt that she is white of skinne, tal of personage, sklendre of makynge, and bolte vp ryght, but that she is Formosa, that is fayre, or beautifull, that I denie, for there is no maner pleasantnesse nor good facion in hir. The verses of Catullus be these.

Quintia formosa est multis, mihi cãdida, lõga
Recta est hæc ego sic singula confiteor.
Totũ illud formo sæ nego, nã nulla venustas,
Nulla in tã magno est corpore mica salis.

Salis.i. venustatis, leporis, Pleasauntnesse, grace, & propre feacture, or good facion in hir gesture, behauiour, or pleasaunt woordes, whiche maye delite them that se hir, here hir or be in hir compaigny. Plau in Ca. Nec pote quicquam cõmemorari quod plus salis, plusq; leporis habeat hodie, Nec pote. s. est. i. non potest quicquam. &c. It is not possible to reherse or to shewe any bodye that hath more grace, amyablenesse, or pleasant facion at this houre. Wher, que, is take for id est plus salis, plusq; leporis, for plus salis. i plus leporis as I haue noted in other places afore.

And hereof Sal, in the singular numbre and sales, in the plurall, be taken for merie conceiptes, or delectable and pleasannt communication, that maye make, or cause, the hearers to laugh, and yet is somwhat sharpe

poinaunt

poinaunt and bytyng withall, as witnesseth Quin.li.6. And. Pli.lib.31.cap.7. of the naturall hystorie, where he sayeth thus: Ergo Hercule vita humanior sine sale nequit degere, adeoq; necessarium elementum est, vt transierit intellectus ad voluptates animi quoq; Nam ita sales appellantur, omnisq; vitæ lepos, & summa hilaritas, laborumq; requies non alio magis vocabulo constat. Than truely the life of man, beynge in any reasonable good condicion or state, can not continue without the vse of salt, whiche is so necessary and profitable an helpe and sustenance or sustentacion to and for the lyfe of man, that the mynde, intelligence, and vnderstandynge hath taken and made from the same a metaphore or trãslacion vnto the pleasures and delectacions of the minde. For the sayed pleasures and delectacione of the mynde, are called in latine Sales, and all maner pleasure of our life, and the highest mirth and passtime, that we haue (whych consisteth in wittie, mery, and pleasaunt communication or other ioyes) and also al quiete rest and ease after the peinful labours, are by none other latine worde in the world better or more generally, more vsually, or more expressely sygnified, then by thys word Sales, of which be metaphorically deryued manye prcatye adagies or prouerbes as

Sal

Sal, vitæ amicitia, Frendshyp is the salte of manes life, that is to say, the only sauce that taketh away the werishenes therof, and maketh it plesaunt or delectable: with other prouerbes mo, of the whiche read Eras. Chil. and specially (for this place of Terence) the prouerbe, Salsitudo non inest illi.

Sicubi eum satietas hominum cœperat, If he were at any tyme wery of the compaynye of men.

Negotii eum siquando odium cœperat. i. tædium, If he were wery of hys busines, or great labours.

Requiescere vbi volebat, When he was disposed to bē at quiete, or to reste after his labours,

Me conuiuā solum abducebat sibi, He toke awaye with him, or he wolde take away me, and no man els to be his geast, and to dyne or suppe with hym.

Sic homo est, Suche is his facion, or thus is the facion of the man,

Inuidere omnes mihi, ac mordere clanculū, for inuidebant and mordebant, Euerye man had enuy or grutched at me, and spake veray yll by me behynde my backe.

Vbi molestus mihi magis est, When he began to be somewhat busie with me, or when he disquieted or vered me, or woulde not let me be

me be in reſt.

Eò ne es ferox, quia habes imperium in beluas? Eò ne, for Idèo ne. &c. Arte thou therefore haſtie on men, becauſe thou arte a maſter of brute beaſtes?

Puchre me herclè dictum, & ſapienter, Well ſpoken by my ſouthe, and wiſely.

Quid illud, quo pacto Rhodium tetigerim in conuiuio, nunquid tibi dixi? What that, how I toke vp or taunted a feloe of Rhodes, as we ſay at the table, did I neuer tell it the? Nunquàm, ſed narra obſecro, Neuer but tell it I beſeche you.

Plus millies iam audiui, I haue hearde it already a thowſande tymes and aboue.

Vna in conuiuio erat hic, quem dico, Rhodius adoleſcentulus, This younge feloe of Rhodes that I ſpake of, and I ſate together at a table.

Cœpit me irridere, He began to mocke me.

Quid ais, inquam, homo impudens? What ſaieſt thou ſhameleſſe, or thou ſawcie feloe, quod I?

Tuum ne, obſecro hoc dictum erat? I praye you hertily was that your ſaiyng?

Audieram ſæpe & fertur in primis, I had hearde it many tymes, and it is a ſaiynge as common as any is.

Dolet dictum imprudenti adoleſcenti, This

woorde

woorde or saying, greued the foolish younge man.

Risu omnes qui aderant emori, All that were in compaignie, were all most ded with laughter. Emori. i. emoriebantur, per antiptôsin.

For Donatus in manye places notethe, that the infinitiue mode in suche speakynges is more vehemente & of more vertue, strengthe and efficacie, then is the indicatiue.

Metuebant omnes iam me, Than were they all a feard of me.

Id vt ne fiat hæc res sola est remedio, That that thyng maye not bee, or may not come to passe, this thing only is a remedy and helpe.

Phædriam intromittamus comessatum. Let vs haue in Phedria to make good chere with vs. Comessor, aris, satus, sum, sari depon. Is properlie that we say in englysh, to banket after suppar, or to make riere suppars.

Suetonius in domitiano. Conuiuabatur frequenter & large, sed pene raptim, certe non vltra solis occasum, nec vt postea comessaretur, He toke repastes and feasted both often and also eate muche at ones. and yet in maner neuer but by snatches, and of truethe neuer longer than till the sonne went downe, nor neuer to banket, nor to haue any riere suppar after. Plau. in rudente. Verum si voletis plausum fabulæ huic clarum dare, co-

messatum

meſſatum omnes venitote ad me ad ānos ſex-decim, But and if you will clappe your handes together, that it ſounde loude in approuing and allowyng this comedie, that wee haue played, come euery one of you home, & banket, or make good chere for theſe xiiii. yeres. Liui, Li.x. De bel. Mace. repoꝛteth, that Demetrius, after that he had made a certaine ſupper to his compaignions, ſayed vnto them, Quin comeſſatum ad fratrem imus? Why go we not to my brothers to banket? And of comeſſari cometh a noune verbal comeſſatio, deriued (as Feſtus Pom. witneſſeth (a vicis, quas græci κώμας dicunt, that is of little ſtretes. For in ſuch, men dwelled before that townes wer builded, and there one would bidde an other to drynkyng or bāketting for good neighbourhoode. For of the greke noune κώμη is deriued a verbe κωμάζω to banket, and of κωμάζω is deriued comeſſor in latine, prima longa and with one m. Of comeſſor cometh comeſſatio for banketting, or makyng good chere after ſupper. Suet. in Vittel. Epulas trifariam ſemper, interdum quadrifariam diſpertiebat, in ientacula, prandia, cœnas, & comeſſationes. He diuided his meales into three euermore, and ſometymes into fower, that is to wete, breke-

faſtes,

faſtes, diuers, ſuppars, and riere ſuppars or bankettes, or colations after ſupper.

Pamphilam cantatum prouocemus,. Let vs pray Pamphilia to ſyng. Or let vs call forth Pamphila to ſynge. For as I thinke Terece vſeth here prouocare for euocare, to cal forth as Prodire. i. exire, to goe forth, and that is his moſt proper ſignification, and ſpecially in this place of Terence. for he sayde afore,

Intromittamus Phedriam, Let vs haue in Phedria, and now contrary to that, Prouocemus Pamphilam, Leat vs calle forth Pamphila. So Plaut. in Pſeu. Herus ſi domi eſt tuus, quin prouocas? If thy mayſter bee at home, why doeſt thou not calle hym forth? Prouoco hath other ſignifications, but they perteine not to this place.

Par pari referto, Doe lyke for lyke,

Quando illud quod tu das amat, te amat, quando pro quomiã. Seeyng that he ſetteth more by that that youe geue vnto hym, he loueth your ſelfe well.

Metuet ſemper, quem ipſe nunc capit fructũ, ne quando iratus tu alio conferas, He will alwayes feare, leaſt that fruite and profite, whiche him ſelfe taketh and hath nowe, you beyng angrye with him, vppon diſpleaſure, will beſtow an other waye.

Mihi iſthuc non in mentem venerat, I remem-

membred not so muche.

In the second Scene.

¶O Thais mea, ô mecum suauium, quid agitur? O my deere Thais, O myne owne swetyng, how is it with you?

Ecquid nos amas? Do you loue me ought? or set you any store by me?

Eamus ad cœnam, quid stas? Goe we to suppar, wherabout stande you?

Vbi vis, non moror When it pleaseth you there is no leat in me.

Adibo atque adsimulabo quasi nunc exeam, I will goe to them, and make as thoughe I come foorth but now.

Iturus ne quopiam es? Are you about to goe any whyther?

Hunc vides? Se you this man?

Quid stamus? cur non imus hinc? Wherabout stand we? why goe we not hence?

Quæso, vt liciat dare huic quæ volumus I pray you, that we may haue licēce to geue vnto this man such thinges as we woulde.

Pace tua? By your leaue.

Perpulchra, credo dona, haud nostris similia. Verie goodly gyftes I am sure, not lyke nor to be compared vnto myne.

Res indicabit, The thing shal shew it self.

Heus, iubete istos foras exire ocyus, Hogh syres, bydde those seloes there, come foorth quickely

quickely.

Procede tu huc, Come thou forth here, and ſtande by me.

Eſt ex Aethiopia vſq; hic. This felow is com as farre as from Aethipota.

Vbi tu es? accede huc, Wher art thou there? come hither.

Ita me dii ament honeſtus eſt, As god helpe me it is a goodly felow: or as we vſe commonly to ſpeake) as I ſhalbe ſaued: or, as I truſte to be ſaued, it is a goodly felow.

Tacent, ſatis laudant, They ſay nothyng, & in that they prayſe it ſufficiētly. For holding a mans peace and ſaiyng nothyng, ſpecially in a mans aduerſarye, is a certaine kynde of praiſing or grauntyng, whereof there goeth a prouerbe in latine. Qui tacet, conſentire videtur, He that holdeth his peace, and ſayeth nothing, ſemeth to conſent, that is to ſay, ſemeth to thinke as the other partie ſaied, and to be of the ſame mynde.

Fac periculum in literis, Proue him in learnyng There is vnderſtand, de eo.

Fac periculum in palæſtra, Proue hym in wraſtlinge.

Fac periculum in muſicis, Proue him in ſingyng and playyng on inſtrumentes.

Non ſibi ſoli poſtulat te viuere, He doeth not deſire you to beſtow al your life on hym alone

alone.

Non postulat sua causa excludi cæteros, He desyreth not to haue al other shut out of dores for his sake.

Nec pugnas narrat, nec cicatrices suas ostentat, He craketh not of the battailes that hee hath ben in, nor maketh no bost in shewing the scarres of the woundes that hee hathe had,

Vbi molestum non erit, When it shalbe no disease vnto you.

Vbi tu voles, When it shal be your will.

Vbi erit tibi tempus, When you shal haue tyme or leasure.

Sat habet, si tum recipitur, He is contented, if he may come into youre house, or he desyreth no more, but at such times to bee receiued into your house or compaignye,

Apparet seruum hunc esse domini pauperis, This felow semeth to be seruaũt to some poore man, or, to serue som pore man to his maister.

Nemo posset hunc perpeti, No man were hable long to abyde or suffer this feloe.

Sat scio, I know very wel.

Te esse puto infra omnes infimos homines, I repute the to be the most vyllayne of all villaynes.

Qui huic assentari animum induxeris, that

couldest find in thy hart to flatter such a fe-
loe as this is. Vall. lib. 5 eleg. c. 66, shewethe
the dyfference betwene these thre verbes, as
sentor, adûlor, and blādior. Assentari, is to
flatter any body, affyrming his sayings, and
vpholding his yea and his naie, or praysing
him to much, or els manye times otherwyse
then the truth is, to the end to get some pro-
fite and auaūtage therby, and it is properly
in woordes. And therfore this kynd of flat-
try, called Assentacion, is not in anye brute
beast but only in mā Plaut Exemplo, quasi
res cum ea esset mihi, cœpi assentari, mulier
quicquid dixerat idem ego decebam. A none
as though I had had to do with her, I began
to south her, and to hold vp her yea, and her
naie, and what soeuer she sayd. I sayde the
same. Idem, assentandū est quicquid hic men-
tibitur. Whatsoeuer lie this feloe shal make
we must south or vpholde it, and saye as hē
dooth Terence selfe in the seconde scene of
the second act of this same commedie, dooth
best of al declare the nature of this verbe as-
sentor, aris: wher Gnato sayth thus: Hos
consector, hisce ego non paro me vt rideant,
sed his vltro arrideo, & eorum ingenia admi-
ror simul, quicquid dicunt, laudo, id rursum
si negant, laudo id quodq. Negat quis, nego.
ait, aio. Postremo imperaui egomet mihi
omnio

omnia assentari, is quæstus nunc est multo vberrimus, Such men do I folow at the taile, or at the hard hæles, or the elbowe (for that is consectari) and amonge suche persons I dooe not soo faction my selfe, that they maye laugh at me, but contrariwise, what so euer they say or do, I shewe them a mery countenaunce of myne owne selfe, and also make a great merualing at their high witts. What soeuer they saye. I commend it, that if they deny the same agayne, that also I commend if a man say naye; I say naye also: if he saye yea, I say yea to. And for a conclusion to bee short, I maister & rule mine owne self, to vp hold his yea, and his naie and to south him & to say as hee in all maner thynges, for that is the nerte way now a dayes to get money enough. Adulari is to flatter an other man, in humblynge themselues, and beynge seruisable about him, and to labour by such fations to wynne and geat his fauoure whether it be by voyce and woords, or els by gesture of the body, as by any other waye and meane what soeuer it be. Nonius Marcel' saythe thus: Adulatio est proprie canũ blandimentum, quod ad homines consuetudine transiatum est, Adulatiõ propely signifieth the fanyng and leappyng of dogges vpõ their masters, from which propertie by translatiõ

it is applied to men onely by vse of speaking & not by the proper significaciō of the world. Some grammarians fourme adûlor, of the world aula, which is latin for a princes court (where such flattery is very muche vsed) by chaungyng the diphtong au, into u long, takyng that etimologie out of Ouid, wher he sayth, Agmen adulantum media procedit ab aula But valla holdeth wͤ them, that deryue adûlor, out of the gréeke word δῶλος whych is seruus. For that (as all agree) Adulari is a seruyle thyng, and is onely in suche as can abyde to be subiect and bonde to an other body, and not in honest men.

Where note, that adulor is a verbe deponēt, and gouerneth a datiue case. Valer. Maxi. Diogenes Syracusis, cum olere ei lauanti Aristippus dixisset: Si Dionisio adulari velles: ista non esses Imò inquit, si tu ista esse velles, Dionisio nō adulareris, Diogenes in the citie of Sarragous (whan that Aristippus had sayd vnto him, as he was wasshyng herbes for a salette, these woordes, If thou wouldest seke fauour of Dionisius the tyranne and flatter him, thou shouldest not eate suche meate as that) he answered and sayd agayne: Naye if thou wouldest eate such meate as this thou shouldest not néede to flatter Dionysius Quint. Transeo oblatum nolenti munerum

va-

vacationem, & blandius quàm militiæ disciplina postulet, adulatum militi tribunum, I passe ouer, that he had offred vnto him libertie to be voyde of al offices in the army, whan he woulde none of it, but refused it: and that the tribune laboured to winne him more gentilly then the law of armes, or ẏ ordre of warfare requyred. Yet Cornelius Tacitus ioyned the same verbe deponent with an accusatiue, saying: Tigillinum, aut quem alium adulatus est, He flattered Tigillinus, or som other man. Ther is also read Adûlo, as, aui, are, an actyue or transitiue, gouernyng an accusatiue case. Cic. li. 2. tusc. quest. wher he trãslateth certein verses out of a tragedy of the greke poet Eschil⁹, speaking in ẏ person of Prometheus of the egle that fedde on his liuer: Tũ iecore optimo farta, & satiata afflatim, clangorem fundit vastũ, et sublime aduolans, pinnata cauda nostrum adûlar sanguinem Than she beyng stuffed and satisfied euen at full, with as much as she would eate of my fat liuer, gaue an horrible shreche, & taking her flight high vp into the ayre, withe her forked & stiffe fethered taile houered, plaiyng and daliyng at my bloud. Al bee it, the Dictionaries take adûlat there, for lambit or bibit, as who shold say in english, She sweeted her lippes, licking & sucking vp my bloud

And Cic li.i.off. vsed the passiue of the same. Cauendum est, ne assentatoribus patefaciamus aures, neue adulari nos sinamus, We must be ware that we open not our eares to flatterers, nor suffer our selues to be wonne or ouercõmed with fauning or humble behauiour of others toward vs. For there Cicero doth manifestly put a difference betwene assentacion and adulacion. The poete Lucretius vsed adulo, as, aui, as a verbe neutre absolutely, that is to say, not ioynyng any case wyth him in that verse: Lõge alio pacto gannitu vocis adulant. And Linacre in the place of Val. Mar. aboue cited, readeth thus. Diogenes Spracusis, cum olera ei lauanti Aristippus dixisset. Si Dionysio adulari velles, ista non esses: Imò inquit, si tu Dionysium nõ adulares, illa non esses, But I fynd not that lettre in any exemplarye that I haue hytherto seen, but the commentaries read Si Dionysio non adulares, that it bee a verbe neutre, gouerning a datiue, wher Oliuer⁹ noteth, that many verbes be neutres in o, and deponẽts in or and the same signification, as populo & populor, impertio & impertior, adulo and adulor. &c. Blandiri belongeth properlye to touchyng and handlyng, and by vnproper vsing it is by metaphore translated and referred to other parts of the body, yea and many tymes

times to the mind, Exēplorū plena sunt oïa.
Iam ne imus? Shal we go now?
Hos prius introducam, & quæ volo simul imperabo, I wil first haue in these folkes, & geue in commaundement such thyngs as I would haue doen.
Postea cōtinuo exeo, That doon I wil come foorthe by and by. For in such maner speakyngs as this, and Iam ne imus? afore, and Ego hinc abeo, next folowyng, wyth others lyke, wher as the propertie of our englyshe tongue is to speake by ỹ signe of the future tense, shall or will, the phrase of the latyne tongue is to speake by the presentence.
Ego hinc abeo, I wil be gone hens.
Quid tibi ego multa dicam? What should I make many wordes with the?
Domini similis es, such mayster, such man. Some grammarians haue noted, that similis gouernyng a datiue case, betokeneth like in: fauor, shape, feacture of body, or in apparaile and similis with a genitiue after him, like of conditions, behauior or qualities of the mindes onely, but that is no difference: for wee rede in Cicero. Vt similia sunt, et oua ouorum & apes apum. Plaur. in Menech. Nec aqua aquæ, nec lac lacti (crede mihi) vsquam similius, quà hic tui est tùque huius. &c.
Quid rides? Wherat laughest thou?

Præcurre, vt sint domi darata omnia, Renne afore, that al things may be readie at home.

Diligenter fac cures, Sée thou bestiere the busilie,

Si Chremes huc forte venerit, ores vt maneat, If Chremes shal happely come hyther, desyre him to tarie.

Si id non commodum est, ores vt redeat, If he may not conueniently e so dooe, pray him to come agayne.

Si id non poterit, ad me adducito. If he may not do that neither bring him to me.

Domi adsitis facite, sée that you kepe home, or sée that you kepe you wythin the house.

Vos me sequimini, Come you after me.

¶ In the thyrd Scéene.

¶ Quanto magis magisq; cogito, The more and more that I cast in my mynde, Or, bethinke me.

Dabit mihi magnum malum, He wyl doe me a great shrewd tourne.

Cum primum iussit me ad se accersi, whenhe fyrst comaunded me to be sent for vnto him

Quid tibi cum illa? s. est negotij vel rei per eclipsin, What hast thou to do wyth her?

Ne noram quidem, In fayth I cold not haue told.

Vbi veni caussam vt ibi manerem repperit, Whā I was ones come, he found an excuse

or

or occasion to make me tary there.

Ait rem seriam velle agere mecum, He said, he would commune with me of a sadde and weighty matter.

Iam tum erat suspitio dolo malo hæc fieri omnia. Euen very thã I mistrusted alredy, that altogether should be doen by fraude and collusion. Dolus (sayth Donate) à dolendo, that it maketh men sorie, when they are beguiled, vel à dolendo, that is hurtyng or dymynishing, for δόλος in græke, is læsio in latine, hurtyng in englysh, and therof it is taken for al maner guile, and deceipt or trumperie. Doli vocabilo (sayth Nonnius Mar.) nunc tantum in malis vtimur, apud antiquos autem etiam in bonis rebus vtebantur: vnde adhuc dicimus, sine dolo malo, nimirum quia solebat dici & bonus, and for his auctorite and example he citeth this place of Terence so that dolus is al maner of deceipt, and dol⁹ malus is that, that we vse to say in englyshe, craft and collusion. Read de dolo malo, in the thyrd boke of Cicer. de offic. whe are amonge other thinges he sayth thus. Nondum enim Aquilius collega & familiaris meus pertulerat de dolo malo formulas. In quibus ipsis cum ex eo quærerctur, quid esset dolus malus, respondebat, cum esset aliud simulatum, aliud actum: For my felow in office and familiar

familiar frend Aquilius had not yet made & established the fourme of the wrytes of dolo malo, In whych writtes when it was demaunded of hym, what was dolus malus, he made aunswere and sayde, that dolus malus was when one thing was pretended & outwardly shewed, and an other thing doen and executed in dede.

Ipse accumbere mecum, for accumbebat, He sate hard by me at the table.

Mihi sese dare, for dabat. He gaue attendāce on me, to do what I would haue him to doe.

Sermonem quærere. i. quærebat, He went about to find communication. Sermonem. i. sermonis materiam & causas,

Quàm pridem pater mihi & mater mortui essēt. rogabat, He asked me how long agone my father and my mother dyed.

Sperat sed id à me auellere, He hopeth to pul it away from me.

Hæc cur quæriter? Why should he requyre such thynges?

Ea si viuit, annos nata est sedecim non maior, If she be aliue, she is sixtene yeres old & no eldre.

Thais, ego quàm sũ, maiuscula est, Thais is somewhat eldre then I am.

Misit orare vt venirem seriò, He sent one to pray me to come for a sad & weighty matter.

Aut

Aut dicat quod vult, aut molestus non siet, Either leat him tel me, what he would haue, or els leat hym not trouble or disquiete me.

Non hercle veniam tertio, In faith I wil not come the thyrd tym.

Hic quis est? Who is there?

Ego sum Chremes, It is I Chremes.

O capitulum lepidissimum, O little petite feate golpolle. Al be it, it is the figure Synecdoche, that is to say part of the whole, set for the whole, capitulum for hominem.

Rus eo I go into the countrey,

Apud nos hic mane dum redeat ipsa, Tarie here with vs vntyl she come her selfe.

Nihil minus, No point so.

Si isthuc ita certum est tibi, If you be vtterly determined and appointed on that.

Illuc transis, vbi illa est, Go thither, wher she is.

++ In the fourth Scene. ++

CHeri aliquot adolescentuli coimus, Yesterday three or fowre young men of vs met together.

Chream ei rei preficimus, we made Chrea the chiefe captayne and doer in that mater. Here Terence spake of a promysse that was made for to meete together, and to make good cheere: soo that in this place and meanynge, it might conueniently be englisshed

shed thus: we made Cheream our steward and mayster of the feast,

Locus, tempus constitutum est, The place and time was appointed.

Præterijt tempus, the tyme or houre is past,

Quo in loco dictum est, parati nihil est, in the place that was named, is nothing ordeyned.

Neque scio quid dicam, aut quid coniectem, And I cannot tel what I may say, or what I may conject and thinke.

Mihi hoc negotij cæterij dedere illum vt quæram, The rest of the company haue put me to this labour, or hath assygned me this office to go seke him

Visam si domi est, I wyl goe sée if he be at home.

Quisnam hinc à Thaide exit? who cometh forth from Thais house here? Quisnam for quis: It is called Parelcon, that is, whan a letter or sillable is added, whych maketh or helpeth nothing to the sense.

Is est? an non est? Is it he, or is it not?

Quid hoc hominis? i. qui hic homo est? What maner of feloe is this? or what maner a feloe haue we here?

Qui hic ornatus est? what maner apparaile cal you this?

Nequeo satis mirari, neq; conijcere, I can not leaue meruallyng, nor perfectly conject.

Libet

Libet ſciſcitari, I haue a phãtaſy to enquire or, I haue a great deſyre to aſke. Sciſcitor, aris. &c. is to aſke, to the ende for to knowe a thyng, as ỹ voyce ſelfe sheweth, for it is deriued of ſcio. Percontari, properly to aſke, to ỹ end to reproue a man, and to take hym in a trippe. Interrogare is alſo to aſke to thend to know: Al be it, it is indifferentlye vſed for percontor, to appoſe a man (as we ſay.)

In the fift Scæne.

Num quis hic eſt? Is there any body here? Nemo homo eſt, There is no man. Here note that Homo is elegantly ſometimes toygned with nemo, not withſtanding that nemo is the ſame, that nullus homo, reade examples in Hadr. de ſerm. la.

Iam ne erumpere hoc mihi licet gaudium? Maye I now out with this my ioy and gladneſſe?

Proh Iupiter, O Lord.

Nunc eſt, interfici cum perpeti me poſſum ne hoc gaudium contaminet vita ægritudine aliqua, Now at this preſẽt time ſo it is, that I could be content to die, that lyfe might not hereafter diſteine this gladnes that I am in, by any miſfortune, diſpleaſure or ſorow.

Ab eo gratiam hanc inibo, I wil geat, or haue that thanke of him.

Quid eſt quod ſic geſtis? what is the matter that

that you leape and skyppe so? or that you fet such gambauldes? Gestire? (sayth Donat) is to notifie the mind thinketh or desyreth by ẏ mouyng and gesture of the body.

And it is manyfest saith he) that it is by trãslation taken of the propertie of brute beastes, and referred to man. And it may be referred as wel to sorow as to gladnesse, or to any other affectionat appetite or passion of ẏ mynd.

Qui d sibi hic vestitus quærit? What meaneth this apparayle?

Quid est, quod lætus sis? what is the matter why thou shouldest be so glad?

Quid me aspectas? why standest thou gasing vpon me? or, why, starest thou vpon me?

O festus dies, O a high and a mery day.

Amice salue, Good feloe god saue you, or, O louyng frend god rest you mery.

Nemo est, quem ego magis nunc cuperem videre, quam te, There is no man lyuynge, whom I would more gladly sée now at thys present tyme then the.

Narra isthuc quæso, quid siet I pray the tell what the matter is. siet, for sit, per epẽthesin Epenthesis is whan a letter or a sillable is added into the myddes of a word.

Imo, ego te obsecro, vt audias, Nay marye, I pray you, that ye wyl heare it,

No-

Noſtin'hanc, quam amat frarer? Do you not knowe her here, that my brother is in loue wythal.

Elegans ſpectatur formarum, Verie wel ſkylled or ſæne in fayre women, or, a deinty feloe in choſing of fayre women. For ſo doth Donatus expoune it.

Quid multa verba? ſ. loquar. What ſhould I make many wordes?

Forte fortuna domi erat, as hap was he was at home. Hæc fors (ſaith Nonius Mar.) ô fors ab hac forte, is proprelye a chaunce, that ſodeinlye and caſually falleth or happeneth at a tyme: and Fortuna is the goddeſſe ſelf that is, the fortune that euery parſonhath geuen vnto hym, that ſuch or ſuch thynge ſhal happen to hym, or go from hym. Accius in Aſtyanacte: ſtera in quibus partibus: nãque audire volo, ſi eſt quem exopto, & quo captus modo, fortuna ne, an forte reperitur tel and reherſe agayne in what parties, for I woulde fayne hære, whether it be he. that I deſyre to ſæ or not, and how he was gotten, and whether hæ was foũd by fortune, or els by chance and caſualytie Idem in Andro. Multi, quibus natura praua magis, quàm fors aut fortuna obfuit, Many, vnto whom the frowardneſſe of their naughty nature hathe dooen more harme, then hath eyther chaunce or fortune.

Lucil.

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Qui d ſibi hic veſtitus quærit: What meaneth this apparayle:

Quid eſt, quod lætus ſis: what is the matter why thou ſhouldeſt be ſo glad:

Quid me aſpectas: why ſtandeſt thou gaſing vpon me: or, why, ſtareſt thou vpon me:

O feſtus dies, A high and a mery day.

Amice ſalue, Good feloe god ſaue you, or, A louyng frend god reſt you mery.

Nemo eſt, quem ego magis nunc cuperem videre, quam te, There is no man lyuynge, whom I would more gladly ſée now at thys preſent tyme then the.

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Lucil.

Lucil. in Saty. Cui parilem fortuna locum, fa tūq; tulit foras, Vnto whō his fortune gaue lyke place and degrée or state of lyuing, and chaunce gaue destinye of death semblably & answerably to ỹ same. Ibid, Aut forte omnino, aut fortuna vincere bello, either by blind chaunce, or els by fortune to geat the victory in battayle. Manye tymes fors fortuna, and forte fortuna, are ioyned together by subuntion, as sayth Donat in the third Scene of the thyrd act of Hecyra: and then it betokeneth bone aduenture, or sodeine good chaunce and good fortune. Teren. in. Phor. O fortuna, O fors fortune, quantis commoditatibus Antiphoni hunc oneraſtis diem? Oh fortune, oh most good fortune, wyth how many commodities and good chaunces hast thou replenyshed this day vnto Antipho? Vbi Donat. Fortuna dicta est incertores, fors fortuna euentus fortunæ bonus. Fortuna is called a thyng vncertayne, Fors fortuna, is a good chaunce and end of that thyng that was vncertaine. And againe in the same place fortuna, and fors fortuna be two dyuers thyngs: For fors fortuna is the goddesse, whom they serue that liue hauing no occupatiō, wherby to get theyr lyuyng: whose temple was on ỹ farsyde of Tiberis: so that fortuna, is vncertayne, and fors fortuna is in good chaunce.

And

And thereof forte fortuna, sometyme as a noune, and sometyme as an aduerbe, is that that we saye in englishe, in a good houre: or as good happe was.

Submonuit me Parmeno, Parmeno put me in mynde by a by woorde.

Tacitus, citius audies, Holdyng your peace, you shal here it the sooner.

Vt vestem cum eo mutem, That I shoulde chaunge garmentes with him.

Quid ex ea re capies commodi? What benefite shalt thou geat by that thyng?

Num parua causſa, aut parua ratio est? Is that a small cause or a small consideration?

Mihi, ne absedam, Imperat, He charged me, not to goe awaye.

Ego ad cœnam hinc eo, I goe henceforth to supper.

In cōclaui cedet, He sitteth in the perlour,

Iouem Danaæ misisse aiunt quodam in gremium imbrem aureum, They saye that Iupiter did on a time leat fall into the lappe of Danae a shower of droppes of golde.

Impendio magis animus gaudebat mihi, My hert was meruailous ioyfull & glad still more and more. Impendiò aduerbium intendendi, is as much as impensè, valde, apprime, greatly, or veraye muche: and it is commōly ioygned with the comparatiue degree.

Aul. Gel. li. 1. ca. 2 Erat ibidem nobiſcum ſimul adoleſceus, philoſophiæ ſectator: diſciplinæ, vt ipſe dicebat, ſtroicæ, ſed loquacior impendiò, & promptior, **There was in the ſame place together in compaignie with vs a younge man, ſtudent in philoſophie, and (as he ſayed him ſelfe) of the ſecte of the ſtoike, but very talkatiue, too too full of wordes, and meruailous ready therto. And therfore it is read elegantly ioyned with magis.**

Cic. Atti. At ille impendiò magis odit ſenatū, **But he too too muche hateth the ſenatours, or the nobles of the citie. And alſo with** Minus Plau in Aulul. Atq; ille minus minusq; impendiò curare, minusq; me imperire honoribus, **But he ſet by me ſtill leſſe and leſſe by a great way, and did me leſſe honour, or ſhewed me leſſe courteſie, whan it is put without** magis; **it is indifferently ioygned with ỹ poſitiue degræ, or els with the comparatiue as** impendiò verboſus, **very full of wordes, or** impendio verboſior.

Ego homuncio hoc non facerem? **Shoulde I a feloe of no reputacion not doe that?**

Ego illud feci, ac lubens, **I dyd that ſame, and that with all my hert.**

Dum hæc mecum reputo, **Whyle I caſt or recounted theſe thynges in my mynd.** Putamus inſtantia, reputamus præterita. Donat.

Accer-

Accerſitur lauatum virgo, The mayden was called to goe and waſhe hir.

Sto, expectans ſi quid mihi imperent, I ſtode ſtill, and loked whether they would bid me dooe any thyng.

Cape flabellum, & ventulum facito. Take a flabell, and make a litle wynde. Flabellum, a diminutiue of flabrum, as labellum of labrū. Foras ſimul omnes proruunt ſe, they ruſhed out of the dooꝛes al together in a cluſter. Abeunt lauatum, They went to waſſhe theym.

Perſtrepunt, ita vt ſit, domini vbi abſint, They made a rumbling in euery cooꝛner that all the houſe was to litle fooꝛ theim, as commonly it chaunceth, whan ỳ maiſter oꝛ dame is out of the waye.

Interea ſomnus virginem opprimit, In the meane while ſlepe tooke the mayden, oꝛ the mayden fell in ſlepe.

Peſſulum oſtio obdo, I ſparred oꝛ bolted the dooꝛe. Peſſulus. li. lo i. paruus pes, a diminutiue of the noune pes, and it is a bolt oꝛ ſome lyke inſtrumente, with which the dooꝛes be ſhut faſt in the inſyde. Apuleius. Subdita claui peſſulos reduco, I put the keye into the hole, & pulled backe the bolt. Plut. in Aul. Occlude fores ambobus peſſulis, iam ego hic adero, Shutte faſte the dooꝛe with bothe the boltes, I will be here agayne by and by.

An ego occasionem mihi ostentatam, tam breuē, tam optatam, tam insperatam amitterem? Should I haue let goe such opoꝛtunitie and occasion, beeyng offred me so shoꝛte of tyme and respyte, so greatly desyred, so loueyne and nothyng loked foꝛ?

Sane herclè vt dicis, in good south as you say.

Interim de symbolis quid actum est. In the meane season what is dooen with our bāket money. Symbolum. li. lo, of the neutre genoꝛe, is the money that dyuers persons laye together, as in a comon purse, to make good chere withall, and suche bankettes are called collacions, à collatum, tu, that is of layyng together euery one his poꝛcion.

Perlongè est, sed tantò ocyus properemus, It is veray furre hens, but leat vs make so muche the moꝛe spede.

Domo exulo, I am banysshed from our house, as who should say, I dare not goe thither, noꝛ come there.

Metuo fratrem ne intus sit, I feare my bꝛother, leaste he be within.

Metuo patrem ne rure redierit, I feare my father, leaste he be come oute of the countrey againe. Wher note that the accusatiue, fratrem & patrem, be set foꝛ the nominatiues, by the figure of Antiptôsis.

Eamus ad me, ibi proximū est vbi mutes. s. vestem,

veſtem, Go we home to my houſe, ther is the nigheſt place were you maye chaunge you.

Conſilium volo capere vnà tecum, I will take counſaile with you, and ſee what is beſt to be dooen.

Out of the fourth act, In the fyrſt ſcene.

¶ Timeo, ne quam ille hodie turbam faciat, I feare leaſt that feloe will make ſome buſineſſe and trouble to daye.

Id faciebat retinendi illius cauſſa, That he did for to kepe that other man there.

Ad eam rem tempus non erat, There was no tyme for that.

Heus puer Pamphilam accerſe, Hough thou ladde goe call Pamphila.

Minime gentiū, No in no wiſe in the worlde.

Minime gentium (ſaith Feſtus) dicebant veteres pro eo quod eſt omnium gentium iudicio minime eſſe faciendum, the latine men of olde time did vſe and take theſe woordes, Minime gentium, as who ſhould ſay thus, a thing as all the people in the worlde woulde iudge in no maner wiſe to be dooen. So that Minime gentiū (as teſtifieth Valla in Anno. contra Rau.) is taken for minime, & gentium is a voice either emphaticos, or els as an expletiue added feſtiuitatis gratia, to theſe aduerbes ỹ folow, minime. Terē. in Adel. Get.

Quapropter quoquo pacto cœlato opus est. Sostrat. Ah minime gētium non faciam, Get. Wherfore in any wise it is expedient, that it be kepte secrete. Sostrat. Tushe naye in no wise, I will not so doe. Quò, Plaut. in Rud. Non herclè quó hinc nunc gentium aufugiã, scio, By my trueth I wot not whither in the worlde to go now from hens. Quando Plaut in Amph. Amph. Qnis te misit furcifer? Sos. qui me rogat? Amphitruo. Quando gentium? Amph. Who sent the knaue? Sos. Who saith who? Amph. Whan? Longè Cic. Atti. lib. 6 Non quo me aliquid iuuare posses. quippe res est in manibus, tu autem abes longè gentium Not that you coulde doe me any helpe. For the matter is already in hande, and you are distant a great waye from me.

Idem P. Cornif. li. 12. epi. fa. Oppressa omnia, sũt, nec habẽt ducẽ boni, nostriq; τυραννοκτόνοι longè gentium absunt, All thingesare putte downe by oppressiõ, and the good and honest men haue no man to be theyr capitain, for that leoly keloes of ours that vsed to kill vp tirannes, be farre out of the waye. And also with these aduerbes Nusquàm, vnde, vndecũq; vbînã, vbîuis vbîque, vbi. With all other their compounes, as sicubi. &c. Wher note, that with these last rehersed, is read ioygned not only gentium, but also terrarum, and loco

rum

rum, and with vbi is also toygned somtymes the voice of the genitiue singular, loci, per subunionem. Plau, in Cap. Propemodum vbi loci tuæ fortunæ sunt facile intelligis, thou perceiuest very well in maner, in what case ozst ate thou and al that euer thou hast doest stande. Idē in Mer. Nam si isthuc ius est senecta etate scortari senes, vbi loci res summa nostra pubica? For if this be leyfull that olde folkes in their olde age may vse the compagnie of harlotes, thē where is our great high commune weale become? And in al these the cōpounded signifie no moze thā the simples Vbi primū poterit se illinc subducet, sat scio, As sone as he may possibly, he will priuyly steale away from these, I know very well.

In the second Scence.

¶ Dum rus eo, As I was goynge into the countrey.

Vbi quid in animo est molestiæ, When there is any griefe in the hert, oz when there is any grutche in the stomache.

Cœpit mecum, inter vias, aliam rem ex alia cogitare, By the waye as I went I beganne to caste in my mynde, and to remembze one thyng of an other.

Dum hæc reputo, præterii imprudens villā, While I recouted those things in my mind, I was gone past my house in the countrey.

Villa properly is a ferme house, or a manor house, or any other house made and set without the citie to dwel in, and to haue husbandrie occupied, derued as Varro. Li. i. de re rust. cap. 2. sayeth a vehendo of carying: for that the husband man carieth in thyther suche fruites as come out of the grounde: and semblablie carieth theim out agayne, whan thy must be solde. In villa, moste commonlye are two partes, the one that the fermer or hynd, or what so euer person els, occupyng the husbandrie, belongyng vnto the same, dwelleth in, and there maketh or kepeth all maner instrumētes apperteining to his husbandrie, as corne, cartes, yokes for oxen. &c. and that was called by the latine men of olde tyme Villa rustica. The other parte is that whiche the lord or owner reserueth and kepeth for him selfe to dwel in for his pleasure and that was called Villa vrbana, because it was in all poynctes as goodlye and as well appointed as becommed a house standynge within the citie to ber, and was more pleasauntly builded, and more gwdly decked, and better furnished with al implemētes of houshold, and kept more nete and cleane thā for a house of the countrey. Varo li. de re rust.

Fructuosior certe fundus est propter ędificia, si potius ad antiquorum diligentiam, quā ad horum

horum luxuriam dirigas ædificationem. Illi enim ad fructuum rationem faciebant, hi ad libidines indomitas, Itaq; illorum villæ rusticæ erant maiores quàm vrbanæ, quæ nunc sunt pleræq;, Of a verie certayntie a mans grounde is the more fruitefull and profitable for the housyng that is builded vpon it, if a man order and facion the building and frammynge and settyng vp of it after the dilygẽt facion of men of olde time, rather than after the prodigall exceſſiue and ouer sumptuous facion of men that are now adayes. For the sayed men of olde tyme made their buildynges in the countrey, as was moſt conuenient for the fruites of the grounde to be receiued there into: and nowe a dayes they builde for pleasure, that is neuer ruled by any reason, nor neuer satisfied: Therfore their Villæ rusticæ were bigger and larger than manye Ville vrbanæ that are now adayes.

Longè iam abieram, I was already gone beyonde it a great way.

Cum sensi, tedeo rursum, When I perceiued it, I came backe againe.

Vbi veni ad diuerticulum, constiti, When I came to the place where the way tourneth in, I stode still.

Occœpi mecum cogitare, I began to thinke in my mynde.

Bi-

Biduum hic manendum est, I muste abyde here by the spare of two dayes.

Quid tum postea? What than?

Simon tangendi copia est, eho ne videndi quidem erit? If I maye not haue leaue to touche it, what shall I not be suffred to loke vpon it neyther?

Si illud non licet, saltem hoc licebit, If I may not doe that, yet at least way, this may I do.

Timida subitò egreditur Pythias, Pythias beyng in feare, cometh foorth hastily.

In the thirde Scene.

¶ Vbi ego illum sceleroſum, atq; impium inueniam? Where may I finde that vngracious and wicked felow?

Ludificatus est virginem, He beguyled the mayden.

Vestem omnem misere discidit, He all to cutte hir cote, that pitie it was to see.

Ipsa capillo cõscidit, He tore hir by the hear.

Vt ego vnguibus illi in oculos inuolem, Oh how I would flee on hym with my nayles, and scratche out his eyes.

Nescio quid absente nobis turbatũ est domi, There hath bene some businesse or trouble, or there hath bene som shrewde tourne doen at home, what so euer it is, while I haue ben awaye forth Here is (saieth Donat) eyther absente set for a prepositiõ, gouerning an ab-

latiue

latine case, as whan it is sayed coram nobis, coram amicis. &c. ozels (whiche I moze allow and thynke better sayed) the fygure Archaismus, that is imitacion of speakyng of the old time. Foz the antiquitie vsed absente nobis, foz absente me, oz, absentibus nobis. Plau. in Amph, Si in actione hanc absente nobis inuenerit puer, If the boye founde and toke hyz with the maner in the deede doyng, whyle I was away. And likewise Præsente nobis, foz præsentibus nobis. Plau in Am. Nec nobis præsente aliquis nisi seruus Aphricanus adest Neither any man, but the seruaũt that came out of Aphzique was here, whyle I was pzesent. Ibidem. Nec nòbis præsente quisquam aliquis ausi sunt, And while I was present, they durst not, not any one of theym all. Pom. Qui apud forũ præsente testibus mihi vendidit, Whiche solde it vnto me openly in the strete befoze witnesse. Idem. Sine ergo isthuc, præsente amicis inter cœnam, Let this alone nowe, we will speake moze of it in the suppar time, when our frẽdes be pzesent. Varro in Marcellum ex Donato, Id presẽte legatis omnib⁹, exercitu pronunciat, he spake that openly in the host all the ambassadours beyng there pzesent.

Quid festinas, aut quem quæris? Why hiest thou so fast, oz, whom sẽkest thou foz?

Abi

Abi hinc quo dignus es, cum donis tuis tam lepidis, Ill spede, or ill lucke take you for me with your giftes being so godly and proper.

Quid isthuc est rei? What is the mattier?

Rogas me? Dooest thou aske me?

Quas turbas dedit? What trouble, or what aray hath he made?

Virginem vitiauit, he hath defloured a maide

Temulentus es, Thou art dronken.

Vtinam sic sint, qui mihi male volunt, wold god that mine euill willers wer in that case.

Quidnam isthuc monstri fuit? What a monstre was that what monstrum is, it is shewed afore.

Ego illum nescio qui fuerit, I knowe hym not what he was.

Hoc quod fecit res ipsa indicat, this that he hath doen, the thing selfe doeth plainly shew

Ille bonus vir nusquā apparet, That honest man can not be sene.

Suspicor aliquid domo abeuntem abstuliſſe, I mistruste that he stole & toke awaye somewhat, whan he went out of the house.

Nequeo mirari satis, quo ille abire ignauus possit longius, nisi si domum forte ad nos redierit, I can not meruaile enough whyther that luske could goe farre, excepte it peraduēture he be gone home agayn to our house

Vise amâbo num ibi sit, go se as euer I shall

lone

loue you, or as euer I shall doe you good turne, whether he be there. Amâbo, is after some an aduerbe of erogtynge, or after some other an interiection of flattring & louinge, and it is the same that we saie in englysh, as euer I shal do you good turne, or plesure, or as euer I shall loue you. Plaut. Noli amâbo Amphitruo irasci Sosiæ caussa mea, as euer I shall loue you Amphitruo, bee not angrie with Sosia, for my sake And it is indifferētly referred to one singular, or els to many. Idem in Truc. Properare, mensam afferte amâbo, Hie at ones & bring the table I praye you. Oratours vse in the same signification also amâbo te, & amamè. Cic. Casio, Et amâbo te, cum dabis posthac aliquid domum literarum, mei memineris, And as euer I shall loue you, whan you shall from henssoorths sende any letters home, remembre me. Id. Attic. Amâbo te, incūbe in eam rem, & ad me scribe, As euer I shall owe you my hertie loue, sticke wel to that matter, and writ vnto me. Eidem, Amamè, non libenter vidi, sed modo succensēt, modo gratias agit? As euer you may trust or loue me, I saw it not gladlye, but somewhile he is angrie, and somewhile he geueth thanke. See more examples in Hadrian. de. fer. lati. Linacre sayeth, that Amâbo and amabòte, is Enallage, that is a

verbs

verbe, (sayeth he) or a whole sense for an aduerbe, For Enallage is, whē one part of speache is put for an other. And amâbo hath not the seconde sillable short, as Calepine & Thesaurus lin. lat. and others woulde haue it, setting acutum accentum in prima, but long as Car. Amâbò mea dulcis. Ipsiphilla. Martial. li. 8. Dic verum mihi Marce dic amâbo. Sidonius ad Feli. Dic dic quod peto magne dic amâbo, That no man be deceyued in accenting that worde.

Tam infandum facinus ne audiui quidem, So abhominable a dede I haue neuer heard of

Pol ego amatores audieram esse mulierum eos maximos, In deede I had heard saye that they wer the greatteste louers of womē ỹ be.

Illum aliquo concluſiſſem, I woulde haue shut him vp fast in some corner.

In the fourth Scene.

¶ Exi foras sceleste. Come forth thou naughtipacke.

At etiam restitas? What dweſt thou stoppe and drawe backe still?

Prodi fugitiue, Come forth thou rennaway.

Illuc vide os vt sibi distorsit carnifex. i. sceleſtus: See yonde howe the slouen knaue maketh a wrie mouthe:

Quid huc reditio est? Wherfore arte thou come hither againe?

Si

Si paululum ceſſaſſem, domi non offendiſſem, If I had taried a little longer, I ſhoulde not haue founde him at home

Iam ornabat fugam, He was euen about to renne awaye.

Habes ne hominem amâbo? Haue you gotten the ſeloe I pray you?

Hunc oculis ſuis noſtrum nunquam quiſquam vidit, Not one of vs euer let his eye on this ſeloe.

An tu hunc credidiſti eſſe, obſecro? Did you thinke that it had been this man I pray you?

Ne comparandus hic quidem ad illum eſt, Naye this ſeloe is not to be compared with him, or this ſeloe is not to be likened to him.

Ille erat honeſta facie & liberali, He had a goodly and a well fauoured face, or, he was both fayre and wel fauoured. For that ſignifieth liberalis, ſometime ſoygned with facies. as here, or with forma. Terent. in Andr. Et quia erat forma præter cæteras honeſta ac liberali, accedo ad pediſſequas, rogo quæ ſit. And becauſe ſhe was more goodly and more fayre and beautifull, than anye of the other, I came vnto the maydens, that awayted on hir, and enquired what ſhe was.

Ita viſus eſt dudum, So he ſemed erewhyle.

Varia veſte exornatus fuit, He was trimmed in gaye apparell. Varia, id eſt, multiformi & verſicolori

versicolori.

Nunc sibi videtur fœdus, Now you thinke hym foule and yll fauoured. Fœdum is that that is foule, ill fauoured, and lothesome to loke on.

Tace obsecro. Holde thy peace I pray the.

Quasi vero paulum interfiet, for interfit, per epenthesiu, As who sayeth, there was but small difference betwene theim.

Ad nos deductus hodie est adolescentulus, quē tu vero uidere velles, There was brought home to our house to daye, such a young mā as a man wolde be glad to sée, or such a yong man as a man wold be the better in his hert to loke on.

Hic est vetus, veternosus senex, colore muste lino, This is an old rustie thiefe, and rotten and weake, vnlustie, and all to riueled, and as tawny coloured as a wesell.

Vetus is old. Plau. in Amphitr. Veterē & antiquam rem, nouam ad vos proferam, I wyll shew you an olde and antique thyng, burnished and made newe agayne, or I wil shewe youe a newe thyng made of an olde and antique thynge. And sometyme (as witnesseth Donatus in this place of Terence) Vetus is referred to rebukyng, and reprouyng,

Terentius in prologo Andriæ. Qui maleuoli veteris poetæ maledictis respondeat, Howe

he

he may make answere to the rayling of that old rustie poete his aduersitie. Idem in prologo Heautont. Tum quod maleuolus vetus poeta dictitas repentè ad studium hunc se applicasse musicum. i. musarũ. hoc est bonarum literarum, And further where as the enuious olde naughtie poete allegeth, that thys man sodeinly applied himselfe to the studie of good letters. Idem in prologo Phorm. Postquàm poeta vetus, poetam non potest retrahere a studio. &c. Now that the naughtye rotten poet can not withdraw this poet Terence from studie. Viêtus Donate expouneth mollis, flaccidusque, & flexibilis cõpore, Weake, and lanke, and limer of bodye. Viêtus, (sayth Fest. Pomp.) dicitur languidus, sine vi, & naturalibus priuatus uiribus. Weake sayntt or wearythe, droupyng wythout anye strengthe, or lackynge naturall strength. Cicero de senectu, Sed tamen necesse fuit esse aliquod extremum, & tanquàm in arborum baccis, terræq; frugibus maturitate tempestiua, quasi viêtum & caducum, quod ferendum est molliter sapienti.

But yet it could not be chosen, but that thet shoulde be some terme and ende, and (lyke as in the beries of trees, and in the corne growyng on the ground, at what tyme they be thorowgh rype) as who should say faynt-

faintnesse, wekenesse, and failing in strēgth and to be ready to fall & to decay in strength, and beyng mortal, whych a wyse mā ought to take paciently, gentilly, and mekely. So that viêtum is weake, limer, faynt, and with out any strength: and thereof cometh vimina and vimenta, oseours, that is the limer twigges of willowes, that ẏ tunnaylours or coupars occupie about their houpes, wythe whych they bynd their tubbes or barrelles. And viêre is to bynd tubbes or barrelles, or other vessels wyth such twygges. And viêtor is the couper that dooth make and bynde them. Vetornosus properly is he, that hathe the disease which is called in latine vetern⁹, in greke ληθαργὸσ, of Auicen and physicions subetum or subetium, that is a disease ingendring in the bodi continual desyre of sleping by reason of to much rest idlenesse and ease, otherwise called sluggardy or slouthfulnes. Which disease because it is most communelye in aged persons, therefore veternosus is much taken and vsed for him that is diseased wyth slepines, or (as they saye) drousinesse, so that he hath no luste to bestiere hym, but rather to litte still as oppressed wyth continuall slumbryng and slepe. For veternus is taken for vnmesurable and ouermuch slepe. Plin, lib. 8, natur, h stor, speaking of beares,

Primis

Primis diebus bis ſeptenis tam graui ſomno vrſi præmuntur, vt ne vulneribus quidem excitari queant, tunc mirum in modum in veterno pinguescunt, The firſt fourtéen dayes beares be oppreſſed wyth ſo heaute ſleape, ỹ they can not be wakened and made to aryſe though a man wound them ryght ſore. And then they ware wonderful fatte in that long and continual ſlepe. Cato taketh Veternoſũ for one hauing the hidropſie. where he ſaith: Veternoſus quam plurimum bibit tam maxime ſitit, He that hath the hydropſy, the more he drynketh the more thyrſty he is. Serex (in this place of Terence) is taken for rugoſus, wythered and reueled.

Quæ hæc eſt fabula? What a tale, or ſayyng haue we here?

Ego me redigis, vt quid ægerim egomet neſciam, thou bryngeſt me to that poynt that I can not tel myne owne ſelfe, what I haue done.

Veniſtin' hodie ad nos? Cameſt thou to our houſe to day?

At ille alter venit annos natus ſedecim, But that other came beyng of the age of ſixtéen yeres.

Agedum hoc mihi expedi, Come of, tell me this at ones

Iſtam .quam habes vnde habes veſtem?

This garment that thou hast on thee, where gottest thou it? or how camest thou by it?

Quam dudum? How long agone? or, how lytle while agone?

Qui cum? with whome?

Noras ne eum prius? Diddest thou knowe him before?

Vnde igitur fratrem meum esse sciebas? Wherby then knewest thou, that he was my brother?

Is dedit hāc vestē mihi, he gaue me this cote.

Vna ambo abierunt foras, they went forth of doores bothe together.

Iam satis credis me nihil mentium? do you now beleue well, that I made no lie?

Certum est virginem vitiatam esse, Certaine it is, and out of peraduenture, that the maiden is defloured, or hath lost her virginity, or as we sai in an englishe prouerbe, she hath caught a clappe.

Credis huic quod dicat? Doest thou beleue such a one as this is, what he sayth?

Quid isti credam? what should I beleue this peuishe felow? For iste most tymes betokeneth and importeth a certayne contempt.

Res ipsa indicat, The matter selfe sheweth playnly.

Cecede isthuc paululum, go a litle that way.

But here, come a lytle nere hyther to me.

me. For isthuc here, is taken for huc.

Dic dum hoc rursum, Tel me this yet ones againe.

Iuppiter magne, ô scelestum atque audacem hominem, good lord, oh what a naughty or vngracious and bold felow is that?

Væ mihi, etiam nunc non credis indignis nos esse irrisos modis? Alas, doest thou not yet beleue, that wee haue deluded & scorned shamefully and in vngoodly maner?

Mirum ni tu credas, quod iste dicat, It is meruayle, but you do beleue that this peuish felow sayth.

Possum ne hodie ex te exculpere verum? Shal I not be able to get out the truthe of ỹ, ere I go? Exculpere properly is to graue out or to kerue, as a man kerueth an image, and per metaphoram, it is taken sometymes pro extorquere, to ertorte or to geat out by violence or punishemēt, the truth or any thing, that a man desyreth to knowe. Plaut. Quot illi blanditias, quid promisi boni, quot admoui fabricas & quot fallacias in questione? vix exculpsi vt diceret? Wyth what fayre woordes did I handle hym, what fayre and goodlye promysses didde I make vnto hym, how many wily imaginacions, and how many subtilties, wherwyth to beguile him, dyd I set and lay vnto him, in examinyng hym?

and yet I could vneth geat out of hym to tel it, for any thynge I could do vnto hym, Fabrica, proprely is a forge or frame of a carpẽter, or other woorkmanne, of Fabricor, aris, to fram eand permetaphoram, to inuent, or to imagine, and therof Fabricas, here is takẽ for fallacias, and those two woordes sygnyfye one thynge, and coniunction copulatiue &, commyng betwene them, is taken for id est.

Non potest sine malo fateri, video, He can not be made to confesse it wythout punyshement, I sée wel.

Seuere hanc, Come after me this way héere.

Modo ait, modo negat, Some while he saith yea, and some whyle nay.

I intrò Go thy wayes in

Honestè quo modo hinc abeam nescio, I cannot tel how to get, or how to depart hens with mine honestie.

Tu me hic nebulo ludificabere? shalt thou mocke me here thou knaue? or, thou villaine shalt thou scorne and make a laughing stock of me here?

Parmenonis tam scio esse hanc technam, quam me viuere, I do as wel know, that this is the craftie imagination of Parmeno, as I know that I am alyue. τέχνη is a greke woord, and proprely signyfyeth any crafte, e

by

by translacion it is taken for crafty and subtil imaginacions .Plau in cap. Ego ærumnatus, de artuatus sum miser scelesti hominis technis, qui me vt lubitū, est, ductauit dolis, I vnfortunate body am brought to miserye, and in maner pulled in pieces throughe the craftinesse and subtiltie of thys naughty felow, whych hath ledde me wyth hys traynes and guiles euen as him lysted. Deartuare, properlye is to cut or to hewe in pieces one part or membre from an other, as treatours be, deartuari, when they be quartered.

Inueniam hodie parem vbi referam gratiam .sill.i, I wil ere I slepe find some thinge wherin to requyte hym.

Quid nunc faciendum censes? What thinke you best to be doen now?

Vtrum taceam, an ne prædicem? Whether should I kepe it secret or vtter it?

Tu pol si sapis, quod scis, nescis Verily if you wyse be, that that you knowe, you wyll not know.

Hac re et omni turba euolues, et illi gratum feceris, By this thing doing, thou shalt both ryde, wind, and quite thy selfe out of al trouble, and also do him great pleasure.

Id modo dic, abisse Dorum, for abijsse persyncopen, Saye thou nothing but this, that Dorus is gone his way hens.

Cum inde abeo, iam tum inceperat turba inter eos, When I came my wayes from thens, they had already begun to be at strife and to make bulineſſe, or to quarell together.

Aufer aurum hoc, Haue awaye this gold.

Ego ſcibo ex hoc quid fiet, I wel know of this man here, what the matter is.

In the fift Scene.

¶ Data verba mihi ſunt, I am deceiued.

Vicit vinum quod bibi, The wine that I haue dronken, hath ouercomed me, as who ſhould ſay I feele my ſelfe dronken.

Dum accubabam, videbar mihi pulchrę ſobrius, All the while that I ſate at the table, me thought I was very ſobre, and in verye good tempre. Pulchre, i. valde, oppido, nimis admodum.

Poſtquàm ſurrexi, nec̄ pes, neque mens ſatis ſuum officiū facit, Now that I am vp, neither my feete, nor my wytte ſerueth me verie wel.

Vah quanto nunc formoſior videre mihi, quamdudū? Oh how much fayrer ſeme you to me now, then you dyd whyle ere?

Verbum hercle hoc verum eſt, Certes this is a true ſaying.

An abijt iam? Is he goue al ready?

Lites ſunt inter eos maxime, There is be-

rye

rie great strife & debate betwene them, Or, they be at great words together. For that signifyeth properly lites, striuing in woords.

Abiens mihi innuit, When he went away, he becked on me.

Nonne id sat erat? was not that enough?

Nescieb am id dicere illam, I knewe not ỹ she meaned that by her saying, or by her woordes that she spake.

Intellexi minus, I vnderstode it not.

Me extrusit foras, He thrust me out of the doores.

Miror vbi ego huic anteuerterim, I merualye in what place I gotte afore this man, that I saw him not.

¶ In the first Scene.

¶ Credo illum iam affuturum esse, I thinke verily, that he wil be here anone

Si illam digito attigerit vno oculi illico effodientur, If he touch her wyth one finger, his eyes shalbe pulled out of hys head immediatly. Vno digito a prouerbe read in Chi Erasmi.

Ego illius ferre possum ineptias, et magnifica verba, verba dum sint, I can verye wel beare and suffer his foolisheneſſe and his roial hygh woordes, as long as they be nothyng but woords.

Verum en im si ad rem cōferentur, vapulabit,

bit, But in fayth if they tourne to dédes, he shal abie, or, he shal smart. Conferentur .i, trãsferentur conuertentur. s. verba, And it is a proper and elegaunt maner of speakynge, saith Donat: as if a man should say in latine He beganne to do as he sayed, he maye saye it properly in latyne thus. Verba ad rem con tulit. i. id quid verbis dixerat, re facere aggres. sus est.

Iamdudum adsum, I am here, and haue ben a good whyle. Dudum and iamdudum. beto ken and be spoken of shorter tyme, as of one or two, or thrée, or fower howres. Nuper pri dem & iampridem, of somwhat longer time, as of sixe moneths or yeres, or more or lesse, as the matter is. But dudum and iamdudũ, pridem and iampridem, haue this difference that dudum, nuper, and pridem, doe signifie the act of the verbe to bée ended and past, and therfore they be most commonlye and most elegaunly ioyned with verbes of preterten ses, as, he went away a good whyle sens. Du dum abijt. He wrote vnto me long agone of that matter. Ea de re pridem ad me scripsit. He was in the citie of late dayes. Fuit nuper in vrbe. iamdudum, and iampridem, signifie the act of a verbe, remaynyng and contynu yng styl, and therefore most vsually they bé ioyned with verbes of the preset tense thus,

The

The maister is in the schole, and hath bene a preaty whyle, Iamdudum præceptor est, in schola. He is a very great frende of myne, and hath bene many a day, Iampridem est mihi amicissimus. Yet bothe these are muche and oft tymes reade ioyned wyth verbes of pretertenses, and contrary wise, that others with verbes of the present tense, as sheweth Laur. Vall. lib. 2 eleg. cap. 34.

O mi Chreme, teipsum expactabam, O swete Chremes, I loked for you, and no good man els.

Scin'tu turbam hanc propter te esse factam? Doeste thou know or consider, that all this busines or trouble hath bene for thee?

Scin'ad te attinere hanc omnẽ rem? Doest thou remembre, that all this matter perteyneth to the? or toucheth the? or lieth the vpõ? Dum tibi sororem studeo reddere, & restituere, Whyle I go about and labour to rendre, and to restore vnto you your syster.

Hæc atq; huiusmodi multa passus sum, I haue suffred these thynges, and many other lyke, or haue had this and muche other lyke trouble.

Est domi apud me, Hee is at home at my house.

Hoc tibi dono do, I geue this vnto you frely. Dono dare, to geue frely. For diuerse ver-

verbes bee construed and elegantlye ioyned wyth a double datiue, of whych one is set in maner aduerbiallye, and muche like an aduerbe: yet is none. As thou hopeste to haue laude and prayse for the same thyng, whych thou layest to me as a faulte, Speras id tibi laudi fore, quòd mihi vitio vertis. Take thou no care, nor thought for the matter. Nesit tibi curæ. He hath layed his cote to pledge to me, Dedit mihi vestem pignori. He hath put money in my handes in the waye of vsury, Dedit mihi pecuniam fœnori, He hath lente me a grote, Dedit mihi mutuo drachmam. He hath lent me a goune, Dedit mihi vestem commodato. And so here in Terence, Hanc tibi dono do, for hanc I put hoc, because it is more in vse, and more conuenient to be spoken. For which cause I chaung almost euery wher in this booke the feminine gender into the masculine or neutre, as the place best admitteth.

Caue, ne prius quàm hoc à me accipias, amittas, Beware that you leese it not before you receiue or haue it of me.

Cistellam domo effer cum monumentis, Bryng foorth the litle losser with the tokēs. Monumenta here in this place (after Donat) is taken for that that the grekes call σπάρσα να, γνωτίσματα, and σπάρσανα, of whyche voca-

vocables, the former signifieth the tokens by whych any thyng is brought to mynde and knowledge, as coniſaunces, armes, and ſuch other thinges, and σπάργανα, are crepundia puerilia, for σπάργανον, is the ſwathyng bond, and alſo the clothe or beede, in whyche ſuckyng chyldren are wrapped and ſwathed

Num formidoloſus obſecro es? Art thou fearefull or falſe hearted, or doth thy hearte fayle thée man I praye thée? for (as Donate ſayth) formidoloſus is the ſame that terribilis, metuendus, to be feared, and alſo timidũ, fearefull, or falſe harted.

Egon' formidoloſus? Nemo eſt omnium qui metuat minus, I falſe hearted? ther is no mã alyue that feareth leſſe.

Ita opus eſt, So it is néede.

Haud metuo, I am not afrayd.

Quẽ tu me hominem, exiſtimas? i, qualem, what maner of feloe thinkeſt thou that I am

Cogitato qui cum res tibi eſt, Remembre wyth whom thou haſt to doe. Quî cum. i. cũ quo: For ſome prepoſitions are ſomtime cõtrarie to the nature of prepoſitions ſet after their caſe: as mecum, tecum, ſecum, nobiſcũ, vobiſcum and not cum me, te, ſe, nobis vobis The matter, wherof we communed yeſterdaye, came nothynge to paſſe, as I woulde haue it, Res qua deſumus heri collocu-

ti,

locuti, minime mihi cesit ex sententia. Sō ore tenus, Italiam versus, ad orientem vsquē quapropter. &c. And where as quis hath the ablatiue both quo & qui, we may indifferētly say cum qui, and qui cum, in all gendres,

Cic. Ser. Sulpit. lib. 4. epist. fam. Nemo est omnium, qui cum potius mihi, quam tecum communicandum putem, There is no man aliue, with whom I thynke I ought rather to commune of mine affaires then with you And also plurally we say indifferently, cum quibus, and quibuscum, quis cum, or cum quis.

Peregrinus est minus potens quam, tu minus notus, amicorum hic habēs, minus, He is a straunger here, and lesse may he doue thā you, he is lesse acquainted, and hathe fewer frendes in this parts.

Scio isthuc That I know.

Quod cauere possis stultum est admittere, It is a foolishnesse to suffer that ill to bee doen, that a man māye auoyde. Admittere .i. fieri sinere sayth Donat, and cauere here I take for propellere & declinare.

Malo ego nos prospicere, quam hunc vlcisci accepta iniuria, I haue lieffer, or I hadde rather, that we prouide for the matter afore, than to bee reuenged on hym after that we haue had a shrewde tourne. Prospicere here is

is taken for prouidere, to foresée, and soo to prouyde a remedie against il that myght els chaunce. Cic. defen. Multi, com remissi ac liberi sunt, futura prospiciunt, Manye when they bee at quiete and at libertie, they forsée thynges, that shal folowe and come after.

Idem. Ser. Sulp. Tanquam ex aliqua specula prospexi tempestatem futuram, I forsaw the tempest that should folow, as thoughe I had bẽn in some hyghe place to sée euerye waye round. For that signifyeth properly specula whether it be an hil or a towre, or a rocke, or a stone, or a trée, or els what: beynge of such heyght, that one may se farre euerye waye round about.

Tu abi, atq; ostium obsera intus Go thou, & locke the in the inside.

Ego hinc transcurro ad forum, I wyl ren, or make a starte from hens into the stréte.

How forum is to bee taken in suche maner speakings as thys, it is shewed afore in Andria.

Si vim faciet, in ius ducito hominem, If hée be shal offre to do any thing by force, violẽce or strength of hand, cõmence a fayre action a gaynst him, & goe to the lawe wyth hym.

Fac animo hæc presenti dicas, sée that thou speake thys wyth a bold spirite as who shold say, that thy wittes be thyne owne, and that thy

thy hart faile the not, when thou shouldeste speake thys.

Attolle pallium, Take vp your cloke about you. Pallium here is taken pro chlamyde.

Huic ipsi est opus patrono, quem ego defensorem paro, He whom I goe about to make myne aduocate, or man of lawe, or defender of my cause, or my spokesman, himselfe hath nede of one to defend hym. Patronus is hee that defendeth any man, being in trouble or perill.

¶ In the seuenth Scene.

Hanccine ego contumeliam tam insignē in me accipiam? Should I suffer such a notable or shameful dyspite to be done vnto me? hic hæc insignis & hoc insigne, is that that is verye notable, whether it be in good, or in il, as we say insignis virtute, and insignis flagitijs.

Mori me satius est, I were better be dead.

Male mulctabo ipsum, I wyl punish hym sharpely. Mulctabo. i. puniam here, for mulctare properly is to punyshe by the pourse.

Imperatoris virtutem nouerā & vim militum, I knew the manlinesse or valiantnesse of the captayne, and the strength or power of his souldiours.

Noueram sine sanguine hoc fieri non posse, I knew well that this could neuer bee doen,

or

or ended without bloudshed.

Solus Sannio seruat domum, No man but Sannio kepeth the house.

Omnibus signum dabo, I will geue vnto al the compaignie a token of knowlage whā they shall beginne.

Illuc est sapere, That is one poinct of wisdome,

Vt hosce instruxit, ipse sibi cauit, loco, After that he had set the others in araye, he prouided for him selfe to stand in a sure place, out of all perill and daunger.

Idem hoc Pyrrhus factitauit, The verye selfe same thyng vsed Pyrrhus to doe.

Viden' tu, quam hic rem agit? Doest thou see, wher about this feloe goeth?

Nimirum consilium illud rectum est, de occludendis ædibus, Certes that is ryghte good counsayle, that I gaue you, to shut in your doores agaynst hym.

Hic nebulo magnus est, This is a great lubbar knaue

Ne mettuas, Be not afearde.

Omnia prius experiri, quàm armis, sapientem decet, It is the parte of a wyse manne to proue & assaye all other wayes, ere he fyght for any thing.

Qui scis, an, quæ iubeam, sine vi faciat? What knowest thou, whether he will doos

that that I shall commande & enioygne hym peasably, or without compulsion?

Dij vostram fidem, Oh good lorde in heauen, an interiection of meruailyng.

Quanti est sapere, What a great matter it is to haue perfecte wysedome. quanti est. i. quàm magna res est.

Nunquam accedo, quin abs te abeam doctior. i. prudentior, I neuer com vnto you, but that I depart from you wiser than I came.

Primum hoc mihi responde, First aunswere me to this.

Quid tum postea? What than? Or what of that?

Quid cum illo agas? What shouldest thou doo with him? or what should one doe with suche a man?

Cum eo clàm subduxti te mihi, Thou conueighedst thy selfe awaye, or, thou stolest away priuily out of my company, and wentest with him Subduxti for Subduxisti, per Syncopen. And clàm her is an aduerbe. For voices of prepositions whan they gouerne no case, are chaunged alwayes into aduerbes.

Libuit. s mihi, It was my pleasure.

Pamphilam huc redde, nisi vi manis eripi, Restore me hyther Pamphilam with good will, erepte thou wilt haue hir taken awaye from the parforce and strength of hande.

Quid

Quid tu tibi vis? What troublest thou haue? or what meanest thou?

Nescis, cui maledicas nunc viro, You wot not on what maner a man you rayle now, or thou knowest not vnto what maner a man to geuest or speakest euill woordes now.

Non tu hinc abis? Wilt thou not gette the hens?

Si quicquã hodie hic turbæ cœperis, faciam vt huius loci dieiq; meiq; semper memineris, If thou beginne to make any trouble, or any adoe here at this time, I will geue the a cause to thynke on this place, and this daye, and also on me, as longe as thou shalt liue.

Miseret me tui, qui hunc tantum hominem facias inimicum tibi, I haue pitie one the, that thou geuest vnto him here, beynge so great a man, cause and occasion to be thyne enemie, or thy beaute maister.

Diminuam ego tibi caput, nisi abis, I will breake thy head, but if thou geat the hens.

Ain' vero canis? saiest thou so in dede thou curryshe knaue? Canis (saieth Donate) is a woorde that menne vse to obiecte vnto suche as be impudent and shamelesse seloes, or to any o thers in despite and for a great contumely or checke, as now in this tyme, the turkes call vs Christian men dogges, and one ennemie in time of warre, calleth any soul-

diour of the contrarie part, dogge in deſpite, And it is taken of the Grekes for thoſe, whō the latine men call impudentes, ſhameleſſe feloes, the Grekes call properly Κυνῶπας. i. Canino aſpectu homines, men lookyng lyke dogges.

Quis tu homo es? What man art thou: or who art thou?

Edico tibi, ne vim facias vllam in illum, I charge the, that thou lay no vyolent handes on him.

Tu me prohibeas, meum ne tangam? Shalt thou leat me to lay hand on that, that is mine owne?

Hic furti ſe alligat, He chargeth him ſelfe of felonie or treſpaſſe. Alligat ſe furti (ſaieth Donatus). i. reum ſe efficit fraudis, Alligat. i. aſtringit, i laqueat, & obnoxium facit, Entãgleth and bringeth him ſelfe in daungier of impechement. And furtū is not onely theſte or robberie, but alſo all maner felonie, or other iniurie, fraude, deceipt, guile, or anye treſpaſſe what ſo euer it be, that is in latine, Omne maleficium generaliter.

Satis hoc tibi eſt, That is enough for the.

Idē hoc tu ais? ſayeſt thou euen the ſame to?

Quære qui reſpondeat, Loke whome thou wilt to anſwere the, for I will not.

Quid nunc agimus? what ſhall we do nowe?

Iam

Iam tibi aderit ſupplicans vltrò, He wyll come to you anone of his owne mynde, & deſyre you on hys knees to be good vnto hym.

Noui ingenium mulierum, nolunt vbi velis, vbi nolis cupiunt vltrò I know the nature and guiſe of women, they will not whan a man would haue theim, and whan he would not, than ar they deſyrous and faine with all theyr hertes, and of their owne mindes.

Domi, focique fac vt memineris, See that thou remembre to go home, and make a good fyre.

Iamdudum eſt animus in patinis, My mind is on my dinar, and hath bene a good while.

Vos me hâc ſequimini, Come you after me this waye.

Out of the fifte Acte, In the firſt ſcene.

¶Pergin' ſceleſte mecum perplexe loqui? Dooeſt thou yet ſtill ſpeake ambiguouſlye & doubtfully vnto me thou naughtie packe?

Non tu iſthuc mihi dicturus aperte es, quicquid eſt? Wylt thou not tell it me plainely, what ſo euer it is?

Quid factum eſt? What hath bene doen?

Quid tibi ego dicã? What ſhuld I tell the?

Quid fuit igitur? Who was it than?

Quid ais venefica? What ſaieſt thou poyſonfull queane?

Certo comperi, I haue certayne knowlage of it.

Occidi, siquidem tu isthæc vera prædicas, I am vndooen, at least wyse if that bee true that thou sayest.

Num id lachrumat virgo? Doeth the maiden wepe for that?

Quid ais sacrilega? What sayest thou naughtie filthe?

Isthuccine interminata sum hinc abiens tibi? Dide not I charge the vpon a great peyne, whan I went hens, that thys shoulde not be dooen?

Quid facerem? What should I haue dooen? a proper and elegaunt locucion or maner of speakynge, and muche in vse amonges autours, whereof whoine listeth read more examples in Hadrian de ser lat.

Ita vt iussisti soli credita est, She was lefte with him alone according to your commaundement,

Ouem lupo commiciſti, Thou mightest as well haue committed and left a sheepe with a woulfe to kepe. Ouem lupo committere, is a prouerbe vsed, whan so euer we will signifie any thinge comitted vnto him, for whose cause, and for feare of whome, it had rather been expedient and requisite to haue had an other keper.

Dis-

Dispudet sic mihi data esse verba, I am ill ashamed, that I shoulde be in suche wyse beguiled.

Quid hominis illic est? What feloe is that? Habemus hominem ipsum, We haue espied or founde veray hym that did the dede.

Quid illi faciemus? What shall we do vnto hym? The pure latine authours doe vse elegantly this maner speaking by ẏ datiue case as wel by facio, as also by fio passiuely thus.

Quid illi faciemus? Quid illi fiet? for that whych some follishe feloes (saieth he) speake thus, Quid de illo faciemus? Quid de illo fiet? Cic. in Academ. quest. Quid enim faceret huic conclusioni? What shoulde he doe to suche a conclusion as this is. &c. Id. in Rullum, Quæro, si, qui volunt vendere, non fuerint, quid pecuniæ fiet? I demande this question, if there shall be none that will sell it, what shall be doone with the money? And Cato de re rust, Vseth the same maner speaking without interrogation. Si ante non deportauerit dominus, vino quod volet faciet, If the owner doe not carie it downe before he shall doe with the wyne what he will. This notwithstanding, I haue noted diuers places in Terence, where he vseth to speake by ẏ same verbes, ioygned with the ablatiue case without a preposicion, as muche as wͤ the datiue.

Terent.in Heaut.act i sc.2. Quia enim incertum est etiam quid se faciat, For because that in dede he is yet uncertaine or in doubt what to doe with him selfe. Inibi. act.2.sc.3. Cedò quid hic faciet suæ? s. amicæ? Why tell me, what shall Clitipho here dwe with his owne louer? Idem in And.act.3,sc.5.Pamphi. Nec quidem quid mefaciam scio.Da. Nec equidē me,Pamph,And in good south I can not tel what I maye doe with my selfe.Da. Nor I with my selfe. And agayne also in the same place, Quid me fiet? what shall becom of me? I omitte,that manye of the examples, that Hadrian citeth and allegeth, maye be taken as well in the ablatiue as in the datiue, that no childe feare nor doubte to speake by bothe cases. All be it, Plaut. in Casina, (at leaste wise if the booke bee not corrupte, but haue the true lettre,as all exemplaries dooe consent and agrée)speaketh in the same sense by the accusatiue. Quid agis tu marite? mi vir, vnde ornatu hoc aduenis? quid feciſti scipionem? aut quid habuisti pallium? What dooe you housbande? my good sweete housbande, from whens come you thus arayed? What haue you dooen with your staffe? or what cloke haue you had? Quid feciſti scipionem for de scipione, or (more elegantly to speake) scipioni in the datiue, or scipione in the ablatiue,

tine, Scipio,onis,is latine for a staffe: And thereof the familie of the noble Scipions, in Rome,hadde their first name. For that one Cornelius did lead aboute his father beynge blinde,and stode him in stede both of his eies and also of a staffe,for which thing men toke vp and vsed to call him Scipio,and so all his family after him,wer semblably named Scipiones of the cognominatiō of the saied Cornelius.

Vide amâbo,si non cum aspicias,os impudēs videntur,See I praye you,if whan a bodie looketh on him,he seeme not to haue an impudent loke,or a shameleſſe face. Quæ eius confidentia est? Howe bolde he is? or,howe great impudency or lacke of shame is in him? Confido,dis,cōfisus sum,confidere confisum,su,to haue sure hope,trust,and confidence,as now we say also in english,it is referred as wel to the present time,as to the tyme passe,and also to the tyme to come as witnesseth Donate and Valla.)And confido, dis,is vsed in bonam partem, and yet confidens,and confidentia, commyng of the same verbe,is obserued by custome and vse of speking,to bee almoste euer taken and vsed in malo,and very seldome in the good parte. And fiducia is in maner euermore taken in the better part,as maye appeare in Valerius Maximus

Maximus, in the third boke, wher he maketh an intitillacion De fiducia sui.

In the second Scene.

¶ Vterq; pater & mater, quasi dedita opera domi erant, vt nullo modo introire possem, quin viderent me, Both my father and my mother were at home, as if it had been appointed for the nones, so that I might by no meanes get in, but that they must nedes haue seen me.

Dum ante ostium sto, While I was standing before the doore.

Notus mihi quidam obuiam venit, One of myne acquayntaunce came and mette me.

Ego me in pedes, quantum queo, conicio, I toke me to my feete as fast as I might ren.

Miserrimus fui fugitando, ne quis me cognosceret, I was very ill troubled, entumbred, and vered, or as we say in englishe prouerbially, in a whole pecke of troubles, in renynge out of the waye, that no man myght know me. And it is (as Donatus noteth) a very elegant maner of speakyng, to saye miser fugitando, as miser amando, Albeit, he dooeth interprete miserrimus here, lassus, fatigatus, & languidus, wery, tired, and faynt, and cognoscere is taken for agnoscere, quã belle vero ipse viderit.

Quid faciam? quid mea autem? quid faciet mihi?

mihi? What shall I dooe? tushe, what recke I? what will he dooe to me?

Bone vir Dore salue, Honest man Dore; god you salue.

Satin'id tibi pl acet? Doost thou lyke it verye well?

Credin'te impunè abiturum? Dooest thou thinke to escape vnpunished?

Vnam hanc noxiam mitte, si aliam vnquam vllam ad misero, occidito, Pardone me thys one offence or trespasse, and if I shall euer do so any more, slea me: Noxiam (saith Donate) pro noxa, trisyllabum pro disyllabo. All be it, Valla demeth this woorde noxia, to be latine, saynge (as I take hym) that it is no where founden, contrary to other grammarians. And in deede Calepinus readeth here noxam, and not noxiam. Albeit, noxia is in diuers places in Plaut. Erasm. and others.

Num meā seuitiā veritus es? dyddst thou feare that I would be to sharpe, or cruell on thee?

Hunc metui, ne me criminaretur tibi, I was afeard of this man, least that he would accuse me vnto you. Criminari aliquē is to accuse a man, and to laye any thing to his charge in open courte, & crimen is not only the offence or trespasse self, but also the crimination, or accusatiō for the same. Valla, li. 4. eleg. ca. 58.

Vix me contineo, quin inuolem in capillam.

I can

I can vneth refreigne my ſelfe frõ ſlighting vpon him, to pull him by the heare

Etiam vltrò deriſum aduenit, Beſides all the other thynges, he cometh for the nones to laugh vs to ſcorne.

Abi hinc inſane, Get the hens mad feloe.

Quid ita vero abeam? Why ſhoulde I get me hens, I pray you.

Credin' iſtic quicq̃ furcifero? Doue you gene any credence to this galoweclapper?

Miſſe hęc faciamus, Let we paſſe all this.

Non te dignum Cherea feciſti, Cherea you haue doone otherwyſe than becomed you.

Si ego dignus hac cõtumelia ſum maxime, at tu indignus qui faceres tamen, Although I be neuer ſo well worthy to be thus ſpiteſully ſerued, yet you were no mete man to do it

Quid nunc conſilj capiam, neſcio, I can not tell what counſayle or waye now to take.

Conturbaſti mihi rationes omnes, Thou haſt troubled all my reckenynges and accõptes, or thou haſte troubled and diſpoyncted all that euer I reckened vpon. Conturbare rationes, is the ſame that we ſaye in englyſh to bryng one out of his reckenyng that is to ſaye, to bryng him out of his purpoſe, and to diſpoincte it.

Dehinc ſpero æternam inter nos gratiam fore, From henſoorth I truſt there ſhal bee per-

perfect attonement & loue betwene vs for euer, or ỳ we shalbe frends & louers for euer.

Ex huiusmodi re quapiam, Of or by some semblеable thing as this.

Sæpe ex malo principio magna familiaritas conflata est. i. contracta, comparata, conciliata, Of times of a lewde beginnynge hath growen great familiaritie and frendshyp.

Quid si hoc aliquis voluit deus? What if this were the will of God, or of some good saintes, or what if it was goddes will, that thys shoulde so be?

Equidem in eam partem accipio, & volo, Truely that waye dooe I take it, and woulde right gladly that it myght so be.

Vnum hoc scito, Knowe and be sure of thys one thyng.

Scito contumeliæ non me feciſſe cauſſa, ſed amoris, You shall wete or vnderstande, that I dio it not for any despite or villanie towards you, but for loue.

Ignoſco tibi, I forgeue or pardone the.

Non adeò inhumano ingenio ſum, I am not of so vngentile a nature or facion.

Tibi ab iſto hero cauendum intelligo, I well perceiue dame, that you hadde nede beware of this feloe.

Nihil tibi quidquam credo, I truſt not or beleue the nere a witte.

Ego

Ego me tuæ commendo, & committo fidei. I committe and put me wholly in your honestie, goodnesse, or grace.

Ego te oro in hac re mihi adiutrix sis, I beseche you to be my helper in this matter. Adiutrix is a noune verball of the femínine gẽdre, and therfore referred to the femínine sexe, and adiutor, is of the masculine, and referred to the man.

Te mihi patronam cupio. I woulde faine haue you to defende, and to helpe me.

Emoriar, si non hanc vxorem duxero, I pray god I dye, but I will marie hir.

Volet, certo scio, He will be glad, I know veray well.

Iam frater hic aderit virginis, The brother of the maiden will be here by and by.

Domi operiamur potius quám hic ante hostium, Leat vs tarie for him within the house, rather then here before the doore.

Hunc tu in ædeis cogitas recipere posthac? Doe you mynde to leat this fealoe euer com within your house againe after this?

Crede hoc mæ fidei, Beleue this on my warrantyse, as who should say, truste me in this, for I speake meanynge good fayeth without simulaciõ or dissimulaciõ, that ye may truste vnto, and as ye shall be sure to finde on warrantise, for so it is taken here.

Da-

Dabit hic aliquam pugnam denuo, This fellow will cause some debate or fray anyne Parum perspexisse eius videre audaciem, You seme not to haue well marked nor considered the boldenesse of hym.

Neq; seruandum tibi, quidquā dare ausim, neq; te seruare, I dare neither committe any thing to ỹ to kepe, nor yet to take the charge to see well to the. For seruare here is put for diligenter obseruare.

Obsecro, abeamus intrò, I pray you leat vs goe in.

Nolo me in via cum hac veste videat, I would not that he should se me in the strete with this garmente.

I præ sequor, Goe before, and I will come after.

Tu isthic mane vt Chremem introducas, Tarie you there, to bryng Chremes into the house.

In the third Scene.

¶Quid venire in mentem nunc possit mihi, qui referam illi gratiam? What might I now deuise wherwith to requite hi? qui pro quo, Moue te ocius, Bestiere the apace.

Moueo, I stiere.

Video, sed nihil promoues, I see the moue or stiere. but thou makest no waye. Video. s. te mouere sed. &c.

Bene

Bene narras, Ye saye well.

Illi fauco virgini I fauour, or loue that maiden well, or I beare good mynde and fauour to that mayden.

Iamdudum hera vos expectat domi, My dame loketh for you at home, and hath doone a good while.

Parmenonem incedere video, vide vt ocioſus ſit, I see Parmeno come lettyng like a lord, but see howe idle he is, as one out of all care and thought, Vt.i. quomodo, vel qualiter. Incedo, dis, inceſsi, dere, inceſſum, inceſſu, is ambulare to walke, that is to goe. But properly incedere differeth from Ambulare. For Incedere properly is to go with a ſtately pace, as who ſhould ſay, to ſhew a great gra uitie or maieſty in going, as princes do whē they ſhew theim ſelues in their eſtate. Senec

Tenero ac molli paſſu ſuſpendius gradum, nec ambulamus, ſed incedimus, We ſtaygbe and prolonge our goyng, with a nyce or tender and ſofte, delicate, or gyngerly pace, and doe not goe as others dooe, but ſette or gooe lyke great eſtates. Of Incedo cometh a verbal Inceſſus, us, ui, Which is vſed for any maner goyng, but moſte properly it is the pace that great princes and noble men vſe, whan they ſhew their eſtate or maieſtie. Ver. Et vera inceſſu patuit dea, And ſhe ſhewed hir ſelfe by hir

her pace, to be a goddesse. Vall. li. 5, cap. 79.
Ociosus. i. secur⁹, taketh no thought nor care for nothing.

Si dijs placet, In the name of God, or on goddes halfe. It is a prouerbe neuer vsed in latine speakyng, but ironîce, and indignation. Reade exaumples in Hadrian de sermo. lat. Ther is an other prouerbe, Si deus voluerit, if it shal please God, vsed in serious matters of any thing to come, the end of whiche dependeth or hangeth in the fauour of God. And it is taken out of the epistle of saint James, and recited in chil. Eras.

Spero me habere, qui hunc meo excruciem modo, I thinke I haue found awaye to vexe him, and to anger euery veyne in his hart, euen as I wil my selfe. Habere. i. inuenisse, or scire, meo modo. i. vt volo.

Hunc perterrebo sacrilegum, I will make this wicked felow thoroughly a feard. Sacrilegum. i. impiũ, nefarium sceleros̃um, All bee it, sacrilegus, properly is hee that stealeth halowed things, and sacrilegium stealing of halowed things, Valla. li. 6, eleg, c. 40.

¶ In the fourth Scene.

¶ Reuiso quidnam hic rerum gerat I come agayne to see what he is doing here.

Astu rem tractauit, He hathe handled the matter willye, Astu. i. astute, and it is here

an aduerbe, but ſomtime it is the ablatiue, the noune aſtus, tus, tui. For it foloweth in the ſame comedie, An in aſtu venit.

Dij veſtram fidem, O good lord, it ſtandeth alwayes in the place of an interiection of meruayling, and not of callyng on, admirātis non inuocantis.

Confeci ſine moleſtia, ſine ſumptu. ſine diſpendio, I haue brought it to an end without any troubles buſineſſe, without any charge or expenſes, & without any loſſe or domage.

Id mihi puto palmarium. i. palma dignum, For that thing I thinke my ſelfe worthy to be crowned. Palma, mæ, in latine & in greke φοινιξ, is a træ, that was wont to be geuen to ſuch as had wonne any victorie

For becauſe that it is alwayes grene, and (as Plutarchus ſayth) of that propertie and nature, that there can no weight nor burde oppreſſe, but that it will ariſe vnder it, and ſtand vp as it ſhoulde doe. Read Chili. Eraſ. in the prouerbe Palmam ferre. Mihi is here datiuus, Feſtiuitatis. i iucunditatis gratia adiunctus, of which Read in libello de octo partium conſtructione.

Cum cognorit, perpetuò oderit, After that he knoweth it, he wil hate it euer as long as he liueth.

Fœminis, dum foris ſunt, nihil videtur mun-

mundius, nec magis compositum quidquam, nec magis elegans, when women is abroade out of their owne houses, nothing in ẏ world sée meth to bee more cleane than they be, nor nothinge more demure, nor more propre or feact.

Cum cœnant, liguriunt, When they eate, thei fée de nicely or deintly, and not but of the best For ligurire, is formed (as saith Donate of the grée ke worde λιγύρόν, which is in englishe swéete. Ligurire somtymes is auidè & helluosè, that is griedily and raueninglye or gluttonously to deuour very much.

Harum videre ingluuiem, sordes, inopiam, quàm inhonestæ solæ sint domi, atq; auidæ cibi, quo pacto ex iure hesterno panē atrū vorent, nosse omnia hæc salus est adolentulis, But to sée the rauenynge or cogellinge, the sluttishenesse, and the penury of them, and how vncleanely and griedy on theyr meate thei be whē thei are alone by them selues at home in their owne houses, & howe thei wil slabre or sosse vp browne bread wͭ gruel of ẏ leuing of the other daies before, al these thinges to know is the preseruacion of youth, to beware of them. Hesternus, na, num, is not al waies takē for the day before this day, but is muche vsed for pridianus, na num, that is for the day afore any other day. Cic. Videre vi-

deor alios intrantes, alios exeũtes, quoſdam ex vino vacillãtes, quoſdam heſtarna è potatione oſcitãtes, **Me thinketh I ſée ſome going in, ſum goyng forth, ſome rollyng by reaſon of to much drinking of wyne, and ſome yeanyng and gapyng of the reuel that thei kept the day before. And** ſemblably cras **and** craſtinus, **is abuſed and ſpoken of the day after any other day.** Verg. in georg.

Si vero ad ſolem rapidum, lunaſq; ſequẽtes,
Ordine reſpicies nunquam te, craſtine fallet
Hora, nec inſidijs noctis et capiere ſerenæ.

Ego te pro iſtis dictis & factis vlciſcar, vt ne impunè in nos illuſeris, **I will reuenge or requite the for thoſe thy ſayings and doinges, that thou ſhalt not laughe vs to ſcorne, and eſcape frée thy ſelfe.**

¶ In the fift Scene.

¶ Proh facinus fœdum, **Oh a ſhamefull and abhominable déede.**

O infelicem adoleſcentulum, **O vnfortunate yong man.**

O ſceleſtum Parmenonem, **O vngracious ſeloe Parmeno.**

Quæ futura eſſe exempla dicunt in eum indigna, **How ſore and how greuouſly they ſay that he ſhal be puniſhed, to the enſaumple of al others?** Exempla ædere, or exempla facere in aliquem, **is to punyſhe anye bodye openly**

openly, to the examples of others. And exem pla ædi or exempla fieri in aliquem is to bee punished openly, to the example of others, as if one be set vpon the pillorye, or if a child for stealing or for any other heinous enormi tie bee scourged naked in a schole, to the ter roure of his feloes, eduntur, or, fiunt in eum exempla. So here in Terence anone after these woordes, Quæ futura esse exempla di cunt in eum indigna, Parmeno saythe vnto Pythias, In quem exempla fient? Who is ỹ that shal be punished, to the ensaumple of al others?

O Iupiter, quæ illic turba est? O Iuppiter what great trouble, or what adoe is ther?

Perdidisti istum adolescentulum, Thou hast vtterly vndoen, & cast away this yong man.

Studes dare verba nobis, Thou goest aboute or thou art earnestly bente, or thou art euen set to deceyue vs.

Scis eum hinc ciuem esse, Thou knowest that he is of this city here.

Scis fratrem eius adprimè nobilẽ. esse, Thou knowest that his brother is a verye great gentil man.

Ille vbi resciuit factum, He when he knew what was doen.

Colligauit eum miseris modis, He bound him fast hand & foote, that pitie it was to se.

N iiij Atq;

At ly equidem orante, vt ne id faceret, Thaide, Yea and that when Thais desired and prayed him, that he would not so doe.

Nunc minatur facturum se id, quod ego nũq̃ vidi fieri, neque velim s. videre fieri, Now he menaceth & threteneth, to do such a thing vnto him, as I neuer sawe doen to daye, nor would not se by my good wil.

Qua audacia tantum facinus audet? How dareth he be so bold to doo suche a perillous act?

Ne hoc nescias? That you may not say, that you knew not so much afore, or that you say not, that you were ignorant of this.

Dico vobis, nostrũ esse illum herilem filium, I tel you he is our maysters sonne.

Ne quam in illum Thais vim fieri sinat, Leat nat Thais suffre any violent hands to be laied on him.

Cur non egomet in trò eo? Why goe not I in my selfe?

Vide quid agas, ne illi prosis, & tu pereas, Beware what thou dost, and that thou dooe not him pleasure, and cast away thine owne selfe.

Putant, quicquid est ex te esse ortum, they thinke al that euer hath bene doen, to come first of the.

Quid igitur faciam miser? quid ve incipiam?

am? What shal I then do vnfortunate man? or, what shal I first beginne?

Video rure redeuntem senem, I haue espied the old man coming out of the countreye,

Dicam huic, an non? shal I tel him the matter or not?

Dicam herclè, et si mihi magnum malum scio paratum, in fayth I wil tel him, and yet I know, ỹ I shal surely haue a great harme, or shrewde turne therby.

Necesse est huic dicere, vt subueniat, it is necessary to shew this man of the matter, to ỹ end that he may do some helpe in it.

Tu isti narrato omnem rem ordine, Shew you al the matter vnto this man in order.

¶ In the first Scene.

¶ Ex meo propīquo rure hoc capio commodi, neq; agri, neq; vrbis odium me vnq̄, percipit vbi satias cœpit fieri, commuto locum, Of my ground that I haue without the citie, this commoditie and pleasure I haue, that I am neuer throughe wery, neyther of being in the countrey, nor of the citie. For whan I beginne to be werie of the one or the other, I change places. Odium .i. fastidium, vel tædiū. Satias .i. satietas, hoc est tædium ac fastidium. Quem præstolare hic ante ostium? Whome dwelt thou tarie for here before the dore? Saluum te aduenire gaudeo, I am glad ỹ you

are come home in good health.

Perij lingua hæret metu. Alas that euer I was borne, my tongue is tied, nor I cannot speake for feare.

Quid est quod trepidas? What is the matter that thou art so teared?

Here, primũ te arbitrari, quod res est, velim, Maister first and formost, I would haue you thinke as the matter in dede is.

Quicquid huius factum est culpa, nõ factũ est mea, whatsoeuer hath bene doen here, it was not doen by my fault.

Recte sanè interrogasti, you dydde well to aske.

Oportuit rem prænarrasse me I ought to haue shewed you the matter fyrst.

Quanti emit? How bought he it? or howe much payed he for it?

Emit viginti minis, he bought it for twenty poundes.

Here, ne me spectes, Mayster loke not on me, or, sir, eye not me so.

Aliud ex alio malum, One mischiefe on an others necke.

Me impulsore hæc non facit, Hee dooth not such things as these by my instigacion, coũsayle, or setting on. Impulsore. i, authore, cõsultore.

Omitto de te dicere, speake no more of thy selfe,

Isthuc

Isthuc, quidquid est, primum expedi, first tel me this matter quickly what soeuer it is

Audaciam meretricum spectа, se the bold nesse of harlottes or strumpettes.

Nunquid est aliud male damniue, quod nō dixeris? is ther anye other mischiefe, or misfortune besydes this, that thou hast not yet told nor spoken of?

Non dubiū est, quin magnum mihi ex hac re sit malū, Ther is no doubt, but that I shal haue some great displeasure by thys thyng.

¶ In the seuenth Scene.

¶ Nunq; ædepol quidquā tam diu, quod magis vellem euenire, mihi euenit, in good south ther neuer happened vnto me now a greate whyle any thing, that I would more gladlye should happened.

Intrò ad nos venit, he came into our house

Mihi rediculo fuit, I laughed wel at him.

Quid timeret sciebā, I knew what he feared.

Id prodeo, vt conueniam Parmenonem, I come forth of dores to speake with Parmeno

Id, hoc est, propter id, it is Eclipsis præpositionis.

Vbi obsecro est? wher is he, I pray you?

Meu' quærit hæc? Dooth this woman seke me?

Quid est inepta? quid tibi vis? quid rides? What is the matter folysh giglotte? What

mea-

meaneſt thou? wherat laugheſt thou?
Defeſſus iam ſum te ridendo, I am euen wery wyth laughyng at the.

Nunquam ædepol ſtultiorem hominem vidi, nec videbo, By my trouth I neuer ſawe a more fooliſh felow, nor neuer ſhal.

Nō poſſum ſatis narrare, quos ludos præbueris intus, I can not wel expreſſe, what ſporte and laughyng we haue had at the wythin.

Illicòne credere ea, quæ dixi, oportuit te? Muſte thou nedes haue beleued that that I ſayd by and by euen at the fyrſt?

An pænitebat flagitij? Didſt thou take remorſe, or repentaunce of thy great offence? flagitium is properly ſcelus flagris dignum an heynous offence worthye to haue ſharpe correction and punyſhment. Valla lib. 4. eleg. cap 58.

Quid illi credis animi tum fuiſſe, vbi veſtē vidit illā eſſe eum indutum pater? Wher was his hart troweſt thou, when his father ſawe him in that apparayle? we may ſay induor veſtę, or veſtem: for induo is one of the verbes that gouerne a double accuſatiue after them, and of al ſuche verbes their paſſiues requyre the latter accuſatiue of both. As, I teach the grammer. Ego doceo te grammaticam. By the paſſiue. Thou art taught grammer, Tu doceris grammaticam.

Itàne

Itane lepidum tibi visum est nos irridere? Diddest thou thinke such a parte sporte to mocke vs?

Si quidē isthuc impune habueris, If thou escape quite for this same.

Reddam hercle. s. vices, I will pay the againe or, I will serue the as wel, Or, I will requite the, or I wyll bee euen wythe the in faith.

Vtere in te exempla edent, both thei wil punish the, to the ensaumple of all others, Or, that all others shall take ensaumple by the.

Nullus sum, I am vndoen (as who shoulde say) I were as good be dead, and out of thys worlde.

Hic pro illo munere tibi honos est habitus, This honestie, and this promotion haue you gotten by that benefyte or pleasure doynge.

Egomet meo iudicio miser, quasi sorex hodie perij, I am cast away and betraied thys daye by myne owne woordes, like as the rattes by theyr loud speakynge betraye theym selues shewyng wher they bee, Suo ipsius iudicio perijt sorex, The ratte betrayed her selfe wyth her owne noyse, & soo was taken, is a prouerbiall speakyng of any bodye, that are betrayed by ther owne woordes, And as Donate thynketh, the vse of the metophore

was

was taken of this, that the propertie of the rattes is to make a louder speakyng then do the myse. See Chil. Eras.

¶ In the eyght Scene.

¶ Qua spe, aut quo consilio huc imus? In hope of what, or in what intent come we hither?

Quid cœptas Thraso? what entend you, or what begynne you to do Thraso?

Thaidi me dedam, et faciam quod iubeat, I, will yelde my selfe vnto Thais, & wil do what she shal commaund me.

Qui minus, quam Hercules seruiuit Omphale? Why not, as wel as Hercules did seruice vnto Omphale? Omphale, was a mayden and quene of the countrey of Lidia, whō Hercules did loue, and to winne her fauour did at her commaundement slea a great serpent about the floud of Sagaris, and then after serued the same Omphale, as her womā seruant, and as if he had ben her bond maide: In so much that she compelled him to picke woul, and to spynne and carde, where as her selfe vsed to shote, and to beare a mace in her hand to weare vpon her the heade of a lyon (as if she had bēen a valiaunt knight) and refused to go in apparel mete & conuenient for her sexe.

Exemplum placet, I lyke that example or com

comparyson wel.

Vtinam tibi commitigari videā ſandalio caput, Would god I might ſée thy palate tamed or made ſoꝛze wyth a ſlipper, aludyng to the fable of Omphale afoꝛe goynge, by whom Hercules was after ſemblable ſoꝛte abuſed.

Quid hoc eſt mali? What miſſoꝛtune is here be fallen?

Hunc ego nunquam videram, This man had I neuer ſéene beſoꝛe.

Quidnā properans proſilit? wherfoꝛe cometh he foꝛth ſo faſt ſkyppyng and leappyng?

¶ In the ninth Scene.

¶ Ecquis me viuit hodie fortunatior? is there any man liuyng this day moꝛe foꝛtunate oꝛ moꝛe happie than I am? Thys particle ec, hath a very great grace in aſking a queſtiō, when it is compound wyth Quis, que, quod, vel quid. Cic. Attico, Ecquis vnquam tam exemplo ſtatu, iam in bona cauſſa, tantis facultatibus ingenij, conſilij, gratiæ, tantis præſidij bonorum omnium, concidit? was there euer any man ſuppꝛeſſed oꝛ vndoen, beinge of ſo high degrée hauyng ſo good and rightful a cauſe, hauing ſo high a gyft and indue ment of witte, policie, and grace to haue the fauour of men, and hauyng ſo great aſſiſtéce and ayde of all good and honeſte men? And ſoms

sometime it is vsed infinitely wyth semblable and no lesse grace or elegãcie. Cic. Attico Quod quæris, ecquæ spes pacificationis sit quantum ex Pompeij multo & accurato sermone perspexi, ne voluntas quidem est, as touchyng that you desyre to know, whether ther be any hope of attonemente and peace to bee made betwene Cesar & Pompeius, as farre as I haue wel perceyued, by much and verye curious or precise comunicacion with Pompeius, there is no suche mynd, ne wyll neyther.

Nemo hercle quisquam, In faythe no man in the worlde. Of nemo elegantly ioyned with quisquam, it is noted in Hadriane, de ferm. lat.

In me planè dii. potestatem suam omnem ostendêre, In me the gods haue paynely shewed al their whole power, and howe muche they are able to do.

O mearum voluptatum omnium inuentor, inceptor, perfector, O thou that hast bæn ỹ deuiser and fynder out, the begynner, & also the finisher of al my pleasures.

Scis in quibus sim gaudiis? Dooest thou now in what great ioyes I am?

Scis Pamphilam, meam inuentam ciuem? Doost thou know that my best beloue Pamphila is found to be fre borne of this citie?

Scis

Scis Pamphilam meam sponsam mihi
Doest thou thou know, that thy beloue Pamphila is promised & made sure to me, to mary with me?

Audin'tu illum? Dooſt thou heare hym?

Meo fratri gaudeo amorem esse omnem in tranquillo, I am ryght glad and ioyouse that my brothers, loue is al quite, and out of trouble.

Inclientelam & fidem nobis dedit se, He is becom our client, and hathe put him selfe wholy in our hands.

Hoc aliud est, quod gaudeamus, thys is an other thyng, of whych me may be glade, quod id est, propter quod, eclipsis præpositionis.

Miles pellitur foras, the souldiour is cleane erpulsed, or put out of dores, or banished the house.

Frater vbi vbi est, fac quam primum hæc audiat, Helpe that my brother maye heare of al that at ones, whereso euer he bee. Vbi vbi .i. vbicunq, For al voices that are relatiues, may sometimes be interrogatiues, as whan they aske a question, and somtimes they bee neither relatiues nor interrogatiues, but are put and taken infinitely, and then if they be doubled, that is to saye, compounde wythe them selues, they signifie as much as if they wer compouned with this particle, cumque,

es,

as quiſquis.i.quicunque. qualiſqualis.i. qualis cunq;,quoquo.i.quocunque,quantus quãtus,id eſt,quantus cunq; vbi vbi,i.vbicunque and ſo of al others, Quamprimum.i.valde cito,or primoquoque tempore,as ſone as may be. For quam,in compariſon ſygnifyeth valde,and therfore is ioyned wyth the ſuperlatiue degre. And note,that ther is a great difference betweene quamprimum, and cum primum. For cum primum, vt primum, vbi primum,ſimul primum,ſimulac.and ſimulatq;,are of one ſignification in engliſh,as ſone as:And quamprimum by & by,as in exãple. As ſone as my brother ſhalbe come agayne, doo me to wete, or aduertiſe me by and by, either by word of mouth,or els by letters.

Cum primum,or vt primum. &c. Frater reuerſus erit vel nuncio vel per literas faciẽ me certiorem.

Nunquid dubitas, quin ego perpetuò perierim? Dooſt thou any thing doubte? or dooſte thou not thinke verily,that I am vtterly vndoen for euer?

Sine dubio opinor,wythout doubt I ſuppoſe ſo.

Quid commemorem primum? What ſhold I ſpeake of firſt?

Quem laudem maxime? whom may I moſt commend or praiſe?

Dedit

Dedit mihi consilium, vt facerem, he gaue me counsaile to doe it.

O Iupiter, serua obsecro hæc nobis bona, Oh Iuppiter, keepe and continue vs in thys good fortune, felicity or prosperitie, I beseech thee.

Incredibilia modo narrauit, he told wonders while ere, or thinges incredible, or thinges that no man may almost beleue.

Vbi est frater? Where is my brother?

Presto adest, he is euen here all readie.

Satis credo, I beleue wel, or I thinke well.

Nihil est Thaide dignius quod ametur, There is nothynge more worthy to be beloued than is Thais.

Nostræ est omni fautor familiæ, he fauoureth or loueth all our house well.

Quanto minus spei est tanto magis amo, the lesse hope there is, the more am I in loue

Perfice hoc precibus, precio, vt hærem in parte aliqua apud Thaidem, Bryng this to passe with prayer, or with money, that I maye be an hanger on in one parte or other, with Thais.

Difficile est, It is harde.

Si quid collibuit, noui te, If thou be well disposed to a thing, I know the wel enough, what thou canst dooe.

Hoc si effeceris, quoduis donum, & præ-

mium â me optato id optatum feres, yf thou mayeſt bring this to paſſe, wiſhe or deſyre of me, what ſo euer gifte or reward thou wilt. and thou ſhalt haue thy deſire. Domum eſt, quod gratis datur, præmium quod pro meritis confertur.

Poſtulo, vt mihi tua domus, te præſente, te abſente, pateat ſemper, I require that your houſe may be open for me at all times, whether thou be in the waye, or out of the waye.

Do fidem ita futurum, I promyſe the faythfully, that it ſhall ſo be.

Quem hic ego audio? Who is that, that I heare ſpeake here?

Tu fortaſſe, quæ facta hic ſunt, neſcis thou doeſt not know peraduenture what thinges haue ben dooen, or haue happened here.

Cur in his te conſpicor regionibus? Why do I ſe the in theſe partes, or in theſe quarters? Edico tibi, I tel the openly. Edico, edicis, edixi, edicere, edictum, is properly to proclaime, and perteineth only to princes, officers, and rulers, and therof hoc edictum, edicti, edicto, Is the commaundement geuen or proclaimed by any prince, ruler or officer. But here edico, is taken for claro dico, & clare proloquor. To ſpeake or pronounce oute a loude without any feare or diſſimulacõ, for e, and ex, in compoſition haue muche that ſignification

cacion, as eruo, is to get or to myne a thing out of the yearth, or any other place, wher it is hard to come by. Egero, is to cast out, effero is to bring out, Expello, is to thrust oute. Eloquor is to speake out aloude, and so edico here is to speake out aloud. And in the same signification dydde Terence vse edico afore in the fifte Scene of this fifte acte, in thys same comedie in the person of Parmeno, saying thus vnto Pythias, Dico, edico vobis nostrum esse illum herilem filium, I tell you, yea and I tell you playnely and boldelye, that he is my maisters sonne. As who shoulde saye, I am not afearde to tell it you, but woulde that you shoulde well knowe it, and warne you that you doe him no harme

Si in platea hac te offendero post vnquam, nihil est quod dicas mihi, alium quærebam, iter hâc habui, periisti, If it shalbe my chance to fynde the in this strete at anye tyme after thys daye, it shall nothyng auayle the to say vnto me, I sought for an other man, or my iourney laye this way, for thou art but a ded man.

Eia haud sic decet. What softe, that is not seemynge, or, it shoulde not be for youre honestye so to doe. Eia is an aduerbe of correctinge.

Non cognosco vestrum tam superbũ. s. in-

genium vel genus, vel animum, vel morem, vel institutū, I am not acquainted with thys proude and disdeignefull facion of you, or, I can no skill of this your. &c. All be it, Donate taketh these wordes, Vestram tam superbū, to be put absolutly, that is substantiuely, as Vestrū tam superbū i. vestram tantam superbiam. Donate bringeth in for his auctorittie a lyke maner of speakynge out of Andria in the sixte scene of the fourth acte: Pol Crito antiquum obtines, Of whiche it is there sufficiently noted.

Prius audite paucis, quod cum dixero, si placuerit facitote, First heare in two or three wordes, and whan I shal haue sayed it it shal lyke you doo it.

Tu concede paululū isthuc Thraso, Thraso goe you and stande a little further that way

Ego vos credere hoc mihi vehemēter velim I woulde that you in anye wyse belue me in thys.

Si vobis prodest, vos non facere insciti a est If it be for your profite, it is a foolyhenesse for you not to doo it.

Magis oportunus, nec magis ex vsu tuo nemo est, There is no mā more mete for it, nor no mā more to your cōmoditie. Oportunus i Idoneus, mete for ỹ purpose, Here not, that thre negacions dwe no more to the sence, nor

haue

haue no more significacion nor strength, thā two, as, Nū quàm mihi nec obfuisti, nec profuisti, Thou neuer diddest me neither harme ne good Cic, in tusc, quæsti. Nescirēt nec vbi, nec qualia essent, They knewe not, neyther where, nor what thinges they wer. Ibid. Nihil nec disputare, nec scribere prætermisi, I omitted nothing, neither to dispute & reason nor to write. Note also, that two or thrée negatiōs doe somtimes denie with more vehemencie. Pli. li. 18. cap. 4. Oculorum vitia fieri negant, nec lippire eos, qui cum pedes lauant, aqua inde ter oculos tangant It is a saiyng, that they shall neuer haue diseases in theyr eyes, nor shall not be bleare eyed, which whā they wash their fæte, touch theyr eyes thrise with the same water. Examples be innumerable, and Budæus hath noted the same largely and copiously in his annotacions vpō the Pandectes of the ciuile law.

Et habet, quod det, & dat nemo largius, He both hath enough to geue and doeth geue no man more liberaly.

Fatuus est, insulsus, tardus, He is a naturall fole without any wisdom or good facion, nor hath any quickenesse or lustinesse nor actiuitie or spirite in him. Fatuus (saith Donate) inepta loquens, speaking foolish wordes. For Fatuus (saith he) is sayed and derined a fādo,

of speakyng, And therof fauni, that is to say. the rusticall goddes of the woodes, whyche are called in greke σατυροὶ, wer called in latin fatui. i (as Seruius vpon Vergil, & Donate in this place expouneth it) multũ fantes hoc est multum loquentes, à fando & vaticinando, So that after Donate, fatui be they that are folish in their wordes and sayynges Insulsi, are folish in the hert, mynde, and intelligence, and after hym they erre and be deceiued, that thynke that fatuus is animo & corde, and insulsus, in verbis & dictis.

But Lau. Val. li. 4. ele. ca. 13. saith in this wise He is called in latine stultus, that lacketh experience of thynges, and knowlage of the worlde, nor hath no forsyght in thynges to come, so that many beeynge no vnwyse men otherwise, yet maye at sometime haply doe stultè, that is folishly, or more properly to say vnaduisedly. Fatuus, is he that is a verraye foole, and hath no maner wisdome at al. And it is by trãslacion taken of the sauerinesse of meates, for whan meates be all wearish and vnsauerie, they be called in latine fatui cibi. And semblably a man that hath no wisedom, is called in latine fatuus. Martial li. 12.

Vt sapiant fatuæ fabrorum prandia betæ,
O quàm sæpe petet vina piperq; coquus.

Oh how oft will the cooke aske and requyre wyne

wyne & pepper for to make the weriſhe betes (that ſmithes and carpenters dine withall) to be ſomwhat ſauerie. And this ſemeth to be a better reaſō for this vocable fatuus, thē that other, which certaine wryters dooe approue and allow, that is to ſay, that they are called in latine fatui, which beyng taken with a certaine furie or madneſſe (ſuche as Fatua the wife of kyng Faunus was much taken with all) dw prophecie thynges to come, like as ſhe the ſayed Fatua did Stolidus, is he that is fowlyſhe, and draweth mūche nigh vnto the nature and perceiuinge or vnderſtandynge of ſhepe, or other foliſhe bruite beaſtes. Hacte-nus Valla. Inſalſus is he that hath no wyſedome, nor witte, nor no grace, nor good fatiō neither in wordes, nor geſture, nor other wyſe in his behauour. What ſal and ſales ſignifie, it is largely ſhewed & declared in the thyrd ſcene of the ſecond acte of this ſame comedie Of ſal cometh ſalſitudo or ſalſedo. Of ſalſitudo or ſalſedo, is feurmed ſalſus, a, um, a thinge that is ſalt, and by tranſlation, witty, ſharpe, and pleaſant, and alſo bityng in wordes or otherwyſe. Contrary vnto ſalſus is inſulſus, a, um, without any wittineſſe, or pleaſant facion, & conſequently very fowlyſhe & ſuch as no man may haue any pleaſure in.

Stertit noctesque & dies, he lyeth routing &

snoryng all day and all night.

Facile pellas vbi velis, You may easily thrust him out of doores whan you lyst.

Hoc ego vel primū puto, This do I thinke euen principall and chiefe of al, Vel, i. etiam.

Accipit hominem nemo melius prorsus, neq; prolixius, he interteineth a mā, no mā in the worlde better, nor more sumptuously.

Melius, id est, lautius, More deintily. For it is referred to the prouysion and deintynesse of cates And Prolixius, i largius, copiosus, More aboundauntly and plentiously, for it is referred to the aboundāce and plentē of al suche thinges as are prouided.

Vos oro, vt me in gregem vestrum recipiatis, I desire and pray you to receiue me into your flocke, as who should saye, that I maye be admitted into your compaygnie as one of you. Séé Chil. Eras. in the prouerbe. De grege illo est.

Satis diu hoc iam saxum voluo, I haue laboured about this longe enough now, if that be good. It is prouerbiall speakyng, alluding vnto the fable of Sisyphus, whyche (as the poetes feigne) was sonne vnto Eolus, and a great thief in Isthmo, he vsed whā any strāgers arriued there, to slea them with stones, and to tumbe them doune into the water frō the toppes of the rockes at last he was slaine by

by one Theseus, and whan he came to hell, this punishement was geuen vnto him, that he should beare vp a great stone vnto the top of an hill, and as often as it rolled downe, to featte it vp againe, but he could neuer cause it to lie, but that it rolled towne to the hilles foote againe immediately, after that he had brought it to the toppe, and so his labour is infinite, and of this fable, such as haue great and the same endlesse peines without anye fruite or profite, are prouerbially sated in latine, Saxum voluere, to tumble or to rolle the stone, Reade Erasm in Chil.

Isti te ignorabant, These menne dydde not know thee.

Postquam eis mores ostendi tuos, & collaudaui secundum facta, & virtutes tuas, impetraui, As soone as I had informed theym of your condicions, and had praysed you, according to your actes and vertues or good qualities, I obteined.

Gratiā habeo maximā, I thanke you with al my heart. Habere gratiam, is properly in the hert, whan we beare wel in mind and remēbre suche benefites as we haue had or receyued, and haue good mynde and will to doo semblеable benefites againe, in recompence of them Read Lau. Val. lib. 5. eleg. cap. 41.

Nunquàm fui vsq; quin me omnes amarent plu-

plurimum, I was neuer yet to in any place, but that euery bodye loued me very well.
Dixin' ego vobis in hoc esse atticam eloquentiam? Did not I tell you, that you shoulde fynd in this man the moste pure and high eloquence that is Attica, cæ, or Atte, tes, is a region or coūtrey in Grecia, situate and lyynge betwene Achaia and Macedonia, in whyche countrey or region stoode the citie of Athenes, where was spoken the moste pure and cleane and moste eloquent græke, lyke as in Londō is spoken the best and moste pure and true Englysh, and in Paris the best French etc. And by reason therof Attica eloquentia, is vsed for the moste pure true and polite eloquence, and that eloquence, whiche the beste and moste cunnynge oratours vsed: whyche beste and chiefe oratours for the same cause were called in latine Attici, as who shoulde say, moste eloquent, as comyng moste nighyn to the pure eloquence of the Atriques. Al be it, here in this place it is spoken ironîce, muche lyke as if Gnato shoulde haue sayed by Thraso in englishe: Dyd not I tell you, that this gentill man rolleth in his Rhetoryke, as apes dooe in tayles? For he sayed a littell afore, that Thraso was fatuus, insulsus, & tardus.

Nihil prætermissum. est, There hath nothing

thing been omitted or leat passe.
Ite hâc omnes vos, go all you this way here.
FINIS. Eunuchi.

EX HEAVTONTIMO-RVMENO.

In the prologue.

NECVI SIT vestrum mirũ, meruaill none of you Id primum dicam, deinde, quod veni eloquar, I will first tell that, and afterwarde I will shewe and declare the cause of my hither commyng: quod, id est, propter quod, or cuius causa, cuius gratia.

Ni partem maximam existimarem scire vestrum, id dicerem, I would tel it if I thought not that the moste parte of you know it well enough all readie.

Nunc quamobrem has parteis didicerim, paucis dabo, Now will I shew you in two or thre wordes, for what cause I haue learned to playe this parte.

Rumores distulerunt maleuoli, Ill willers, or maligners haue spreade abroade naughty tales. Differo, differs, distuli, dilatum, hath many

many significacions. to differre, to prolõge, or to delay. Luca. Nocuit defferre paratis, it hath doen harme vnto many folks, after that they haue bẽn ready, to make longer delay. Somtime to endure as Plin. in epist, did put differre sitim, to endure thirst, as who should saye, to forbeare to drinke, though one were thirsty. somtimes differre is to trouble a mã and with some sodeyne feare to bring him at his wittes end, that he know not what first or best to doe. Plaut. in Pseu, iam ego te differã dictis meis impudice, I will rattle or shake the vp er I goe, that thou shalt not wot what to dooe, shameleſſe feloe that thou arte. Idem in Cistell. Miser, exanimor, feror, differor, distrahor, diripior, ita nullam mentem animi habeo, I miserable body, am almost dead, I goe lyke a man, I wot not whyther, I am in such griefe, that me thynketh I am pulled in pieces, I am haled in sundre, and am torne in pieces, I haue so lost al the reason and witte that was in my head. So Terence afore in Andria. Orationem sperat inuenisse se, qua differat te: prointu face vt apud te sies, He hopeth that he hath nowe founde a tale against the, wherwith to bring the at thy wittes end therefore see thou, that thy wittes be thyne owne. And in this signification differor is much vsed among the latine autours, as dif-

feror

feror amore vel cupiditate, I am in extreme peynes for loue and desyre. Differor doloribus, I am in suche extreme peynes, that I thynke my selfe to bee torne in pieces, and maye no longer endure for paine. Differor lætitia, I am rauished with ioyfulnesse. Sometimes differo is to sowe or to spread abrode in diuers places, as differre alicui famã is to spreade abrode a mans name in diuers places. And Differre rumorem de aliquo, is to sawe and brynge vp and to spread abrode in diuers places a bruite, or a noyse, or tale of or by any body, as in this place of Terence Sometimes differre, is to be vnlyke, or to be diuerse from an nother thynge Rumor, oris, or fama, mæ, is a fame, a bruite, or a noyse, brought vp of any newe thynge, the autour or bringer vp thereof beynge vnknowen, and whether the same bruite or fame be good or ill. What rumor and fama signifie, and of the vse of theim, see in Laur. Valla. lib. 4. eleg cap. 10.

Factum hic esse id non negat, & se deinde facturum autumat, He here saieth not the cõtrarye, but that it was so dwen, and he thynketh to dwe the same againe hereafter.

Habet honorum exemplum, quo exemplo sibi licere facere, quod illi fecerunt, putat, He hath to laye for him the example of good

and

and honeſt perſones, by whiche exaumple he thinketh and reckeneth, that he may leſully doe the ſame, that they haue doen before him Exemplum is the thing that we folow or eſchewe, and examplar is the thing, in whiche Exemplum is cõteined, as here in this place of Terence, Exemplum is in bonis, and ipſi boni, be Exemplar, or Exemplaria. And ſemblably the eloquence of Cicero is Exemplũ for vs to folow and Cicero ſelfe is Exemplar in whiche Exemplum of eloquence is conteined: and ſembleably of all other thynges, as Laur Val. hath copiouſly and cunnyngly annoted. li, 6. eleg. cap. 33.

Omnes vos oratos volo, I woulde deſyre you all.

Ne ille pro ſe dictum exiſtimet, Thynke hy not that to be ſpoken in his fauour.

Fecit ſeruo currenti in via. He dyd it vnto the ſeruaunt, as he ranne by the ſtrete.

Cur inſano ſeruiat? Why ſhoulde he doo ſeruice vnto a madde man.

Finem maledictis facit, He leaueth raylyng.

Adeſte æquo animo, ſtande ſtyll be quietly and paciently.

Date poteſtatem mihi, Geue me licence.

Clamore ſummo, & labore maximo, with verale hygh or loude cryng oute, or hallowyng, and with veray great labour.

Cauſſam

Cauſſam hanc iuſtam eſſe, animā inducite, Perſwade your ſelues, and thynke in your myndes, that this cauſe or matter is good, iuſt and rightfull.

Vt aliqua pars laboris minuatur mihi, that ſome parte of my labour may be cut of, Or, that I maye haue ſomewhat the leſſe labour and peyne.

Ad me curritur, Euerye bodye cometh rennyng to me.

Exprimini in vtrāque partē ingeniū quid poſsit meum, Aſſaye and proue ye what my witte is able to dooe in or for bothe partes.

Nunquam auarè pretium ſtatui arti meæ, I neuer ſette to high a price on my crafte: or I was neuer couetous in ſettyng price one my crafte.

Eum eſſe quæſtam in animum induxi maximum quam maxime inſeruire veſtris cōmodis, I haue alwayes been content to thynke, and to recken my moſt winning, gaines and profite to be, to doe all diligent ſeruice that I can for your profites.

Exemplum ſtatuite in me, vt adoleſcentuli vobis placere ſtudeant, Shew an exaumple vpon me, that other yonge men may bee deſyrous and may labour to be in fauour with you, or to geat your fauour.

¶ Out of the firſt act in the firſt Scene.

Inter

Inter nos nuper admodum notitia eſt, it is a very littell while gone, ſyth we haue ben acquainted together.

Agrum in proximo hic mercatus es, you haue bought a plotte of ground here nere be ſydes me.

Nec rei am plius quidquam fuit, ſ, inter nos, And there hath been none other thyng at all betweene vs.

Vel virtus tua me, vel vicinitas, quod ego in propinquo parte amicitiæ puto, facit, vt te audacter moneam, & familiariter, bothe youre vertue, goodneſſe, or honeſtye, and alſo that we are neyghbours, and dwell nyghe together (whiche thynge I recken as one of the chiefe partes and greatteſt cauſes of entier amitée & friendſhyp) cauſeth me to ſpeake vnto you, and to ſhew you my mynd boldly and familiarly lyke a friende. Monere or admonere, is to tell a man of his faulte with a certayne correction, rebukyng, or chidyng.

Mihi videre præter ætatem tuam facere, & præterquam res te adhortatur tua, Me thynketh you doe otherwyſe than is conuenient for your age, and otherwiſe than is requiſite for a man of your ſubſtance.

Annos ſexaginto natus eſt, aut plus eo, vt conijcio, You are three ſcore yeres olde, or aboue, as I ſuppoſe. Of Amplius elegauntly and

and indifferentlye ioyned with the nominatiue, accusatiue, or ablatiue case, see in Hadrian de ferm. latino.

Agrum in his regionibus meliorem, neq; pretij maioris, nemo habet. No mā in al these parts hath a better plotte of ground, nor better lande, or more worth.

Nunquam tam manè egredior, neque tam vesperi domum reuertor, quin te in fundo cō spicer fodere, aut arare, aut aliquid facere, I neuer goe forth so early in the morning, nor tom home againe so late in the euening, but that I see the aborde in thy groūd, eyther digging, or ploughyng, or els some other worke doyng.

Nullum remittis tempus, neque te respicis, you are no time vnoccupied, nor passe anye thing on your self or set ant store bi your self

Hæc nō voluptati tibi esse satis certo scio, That these things are no pleasure vnto you I am very wel assured.

At enim dices, But peraduenture you will say vnto me. Enim, here is no continuatiō causal, but an expletiue.

Me quantum hic operis fiat pœnitet, me thinketh al the worke that is doen here to lytle.

Me pœnitet. i. mihi parū videtur. For pœnitere is to be sory, to repent, or to forthinke, and because they that are sory that their mat

tiers or businesse goeth not well forewarde, thinke al that is doen to littel. Therfore pœnitere is somtimes elegantly taken for parũ videri, to seme litle. Verg. in bucol, ægl. li. 2.

Nec te pæniteat calamo triuisse labellum, and thinke it not a smal thinge to haue learned to play on the pype or the recorder. Cicero in præfatione libri primi officiorum. Quãobrem discres tu quidem à principe huius ætatis philosophorum; & discres, quã diu voles: tamdiu autem velle debebis, quoad te quantũ proficias nõ pœnitebit, Wherfore thou shalt learne and bée scholer vnto Cratippus, the best and chefe of al philosophers that are at this day, as long as thou shalt bée wyllinge thy self, and so long thou oughtest to be willyng as thou shalt not thinke thy selfe to do litle good, and to lese thy time, but to profit. So Terenti⁹ before in Ennucho act. 5. scen. 7. An pænitebat flagitij, te authore, quod feciſſet adoleſcens, ni miſerum inſuper etiam patri iudicares? Dyddeste thou not thynke that great offence, whyche the younge man hadde doen by thy counsayle and settynge on, to bée enoughe, but that thou muste more ouer also bée the fyrste that shoulde betraye and appeache the poore soule vnto hys father?

Quod in opere faciundo operæ conſumis tuæ

tuæ, si summas in seruis exercendis, plus agas,
If you wold bestow ỹ laboure in exercising
your seruannts and setting them to worke,
and seyng their occupyed, wherby you spend
in working or labouring your own body, you
should do more good, or you shold haue more
good doen, or, you shulde haue more
profite by it, or you would more preuaile.
Tantum ne est abre tua otij tibi, aliena vt cu
res, eàque quæ nihil ad te attinent? hast thou
so much leasure & void time from thine own
busines, that thou maist medle in other mēs
matters, in such things as apertain nothing
vnto the? nor nothing touch nor cōcerne the?
Homo sū, humani à me nihil alienū puto, I
am a man as other men be, & thynke euery
thing that apperteineth to any mā, to apper
tein also vnto me, or to cōcerne & touch me to
Tibi opus vt est facto, face, pro fac, Doe thou
as is expedient for the to doe.
An cuiquam est vsus hominī se vt cruciet?
Is it expedient for any man to punyshe hys
owne body, and to put him selfe to so muche
peyne, and torment?
Ne Lachruma, wepe not, Ne, when it is an
aduerbe of forbidding, may be indifferently
ioyned with a verbe of the subiunctiue mode
or els of the imperatiue. But non maye ne
uer bee ioyned wythe the imperatyue, and

wyth al other modes it may, as Linacre hath noted.

Isthuc quicquid est; fac vt sciam, Let mé know the matter what soeuer it be.

Ne retice, Hyde it not, or kepe it not in. Donatus hath noted that reticere, is to kepe in, and not to vtter such thinges as we are sorie and take thought for. Obticere, is to kepe in such thinges as we are ashamed of. Terentius in Eunucho. Virgo conscissa veste lachrumans, obticet, The maide hauing her gowne al to cutte wepeth, and wil speake neuer a word. Tacere is to kepe secret thinges of counsaile, as afore in Eunucho.

Potin' est hic tacere? Can this felow conceil any secretes? or kepe any counsaile?

Ne verere, Be not afeard.

Te aut consolando, aut cõsilio, aut re iuueto, I wil surelye helpe you, eyther by geuyng you words of cõfort, or els with geuing you some good counsaile, or els in very deede.

Hac quidem causa, qua dixi tibi, In faith euẽ for the same cause that I haue told you.

Istos rastros interea depone, ne labora, Laie downe thy rake in the meane seasõ, and labour or worke not.

Quam rem agis? What do you? or what entend you? or what go you about?

Sine me, vacuum tempus ne quod dem mihi

hi laboris, Leat me alone, that I may not ſuffer my ſelfe to leate any time paſſe voide of labour. It may be ſaid vacuum laboris for vacuum labore, or vacuum à labore.

Non æquum facis, You donat wel, or honeſtly, or as you ſhould do.

Sic meritum eſt meum, So haue I deſerued or ſuch is my deſert.

Filium vnum adoleſcentulum habeo, I haue but one ſonne in the world, and he is a yong ſtripling.

Nunc habeam nec ne, incertũ eſt. ſ. mihi, I am in doubt, whether I haue one now or not.

Quid ita iſthuc. ſ. dicis, or, incertum tibi eſt? Why ſayeſte thou that?

Eſt è Corintho hic aduena anus paupercula. There is here a poore old woman, a ſtraunger that came out of Corinth hither.

Eius filiam ille amare cœpit perditè, His doughter he began to loue ſo vnthryftily, y he had almoſt caſt away & vndoen himſelfe.

Propè iam vt pro vxore haberet, So that he vſed her in maner as his wife, that is, openly without being aſhamed.

Hæc clam me omnia. ſ. fecit, All this he did, vnknowyng to me.

Vbi rem reſciui, After that I had knowledge of the matter Reſcio, reſcis, reſciui, reſcitum, and a verbe frequentatiue of the

same. Rescisco, rescisci, rescivi, resciscere, rescitū, after Aulus Gellius, is to haue some priuie knowledge, and as (we say) an inkling of any thing doen priuily or otherwyse dissembled and kept from our knowledge. But Valla checketh & reproueth the sayd Aulus Gellius, for that saying, and sheweth that Rescisco is a playne verbe, & is properly to haue knowledge of a thing after that it is doen, of which thyng thou wer vnknowyng when it was doen, specially if it apperteine to the or to any other of thyne.

Tibi ne hæc licere speras facere, me viuo? Doost thou thinke that thou shalt be suffered to do such thinges as this, whyle I am aliue?

Erras si id credis, & me ignoras Clinia, Clinia thou art deceiued, if thou soo thinke, & knowest me not.

Ego te meum esse dici trantisper volo, dum quod te dignū est facies, I wil thou be called mine, so long as thou shalte doo as becometh the, and no longer. For that is the vse of trantisper, ioyned with Dum, taken for quādiu, as sheweth Val. li. 2. eleg, ca. 48.

Si quod te dignum est, non facis, ego quod me in te fit facere dignū inuenero, if thou do not as becometh the to doo, I shal fynde the meanes to do by the, as shal bee come mee.

Nul-

Nulla adeò ex re isthuc sit, nisi ex nimio otio, sure this cometh of none other thing, but of to much ease and idlenesse. Adeo. i. certè, profecto.

Ego isthuc ætatis non amori operam dabam, I, whan I was of the age that thou art, did not bestow nor set my mynd on wanton loue. The latine au thors vse w̄ great grace and much elegancie. Id temporis, per id tempus, id ætatis, hoc ætatis, isthuc ætatis quid ætatis, absolutely Wherof read in Hadrian de serm. lat.

In Asiam hinc abij propter pauperiem, I was fayne to go out of these partes into the countrye of Asia for pouertie.

Adolescentulus sæpe cadē & grauiter audiendo victus est, The younge man wyth oft e sore hearing one thyng was euen doen, or was greatly dismayd.

Putauit me ætate plus scire, He thoughte that I knew more, by reason that I was older, or, he thought that I could better skil in thynges, or was better sene in experence of the world, because that I had mo yeres.

Putauit me beneuolentia plus prouidere, quam seipsum sibi, he thought that I would prouide for him, or forese what was moste expediente for his profitte, better thanne he could for him selfe, for the entire and hartye

loue that I bare him.

In Asiam ad regem militatum àbijt, hee is gone hence into the countrey of Asia vnto ỹ king there, to bee a souldiour, and to goe on warefare.

Clam me profectus, menseis tres abest, hée went away and toke his iourneye vnknowyng to me, and hath ben away now a whole quarter of a yere. In wordes betokenynge space of time, the vse of the accusatiue signifieth continuaunce of time without intermission, or ceassyng, secundum Seruium. Albeit, we may vse also the ablatiue.

Ambo accusãdi. s. estis, you are both to blame

Illud in cœptum animi est pudentis signum, That beginning is a signe or tokẽ of a shamfast hart, or of an honest hart.

Vbi comperi ex ijs, qui ei fuere conscij, whã I knew of it by them that were priuie to it, and of his counsell.

Domum reuertor mœstus, home I come agayne al sadde.

Domum reuertor animo ferè perturbato, atq incerto præ ægritudine, home I come againe in maner oute of my mynd, or distraughte e vncertaine what to doe for thought. Cic. in tusc. quæst, sheweth, that ægritudo properly, is in the minde, and ægrotatio in the bodye, and that animus est æger, corpus ægrotum.

All

Al be it, those wordes are much confounded, that is to saye, the one used for the other, as wel in the sayde Cicero, as in Quintilian, Terence, and others.

Accurrunt serui, soccos detrahũt, My seruaunts came rennyng to me, and pulled of my pynsons or slertuppes. Soccus, socci, socco, was a kynd of shoes, and it is fourmed of saccus, sacci, a bagge, and had it name therof because that when it was fastened vpon the foote, it bagged and lay ful of playtes. And they were used in wearyng both of men and womẽ, but most among the nobles and rich folkes.

Video alios festinare, lectos sternere, cænã apparare, I see some others make hast, to lay the table, and to make ready for supper. Lectus, lecti, is a bed. Festus Pompeius deryueth Lectum ab alliciendo, that when the body is weary it desireth rest. And some deriue lectum of the greke word lectrõ. Al bett, lectus, vt inquit Varra, dict' est, quòd lectis herbis & frondibus stramẽta facerẽt, Lectus is so called (sayth Marro) because that in old time thei used to gather grasse and leaues, or boughes, and so to straw them on the groũd, and then to lie downe on them. And because they used much to eate in the same place (for then they had not yet found the vse of meate tables)

tables) therfore lectus was also taken for mē
sa, and is muche vsed in that signification in
Plaut. Terence, and al poets, and other wry
ters, that be of any antiquitie. Horat. Sæpe
tribus lectis, videas cœnare quaternos, a man
shal se oft times thre tables at ones, & at eue
ry table 4. persons at supper, or eating meat

Pro se quisque sedulò faciebat, quò illam
mihi senirent miseriam, they were euery bo
die for his part as buisie as they could be, to
ease me of the care that I was in.

Vbi video hæc, cœpi cogitare, when I sawe
al this I began to cast & thinke in my mind.

Tot mea solius soliciti sunt caussa, vt me v
num expleant? Are so many persons diseased
and troubled for my cause and sake onely, to
satisfie the pleasure of me alone? Of mea so
lius caussa, wyth others lyke, read Lauren.
Vall. li. 2. eleg, ca. 1 about the middes, where
he doth copiously and cunnyngly treat ether
of. Vnum id est, solum.

Sumptus domi tantos ego solus faciam?
Should I alone, or being but one man spend
so much money, or be at so great charges in
my house?

Gnatum vnicum pariter vti his decuit, aut
etiam amplius, It was mete that my onlye
sonne should haue had as much part of these
thynges as I, or rather more.

Illa

Illa ætas magis ad hæc vtenda idonea est,
That age is more mete to occupie those thin
ges. When ther cometh in any latine clause
a gerund of a transitive, that gouerneth an
accusatiue case after him, the gerunde maye
very elegauntlye be chaunged into a nowne
participial of the voyce of the future in dus,
and made to agree wythe the substantiue in
gendre, nombre, and lyke case as ỹ gerunde
was before it was chaunged. An example
of the ablatiue case. Cicero in præfat. li. offic.
Orationem latinam efficies profecto legen
dis nostris pleniorem. For legendo nostra.
Thy latine tongue thou shalt vndoubtedlye
make more fyl and more copious by reading
my workes, and such bookes as I haue wry-
ten. An example of the accusatiue. Idem lib.
off. Meminerimus autem et aduersus omnes iustitiam esse seruandā. For seruandum
esse iusticiam, And we must remēbre to kepe
Iustice, that is, to deale iustly and truly also
with the poorest and lowest persons that be.
An example of the genitiue case. Ibid. Vt nec
medici, nec imperatores, nec oratores, quam-
uis artis præcepta perceperit, quicq magna
laude dignum, sine vsu exercitatione conse-
qui possunt, sic offici cōseruādi, præcepta tra
duntur illa quidē, vt faciam' ipsi. For præcepta
conseruandi officiū. As neyther philicions, nor

capp-

capitaynes in warre, nor orators, though they haue substauncial wel learned al the rules of their facultie, yet may not possibly attayne to do any thynge worthy great praise and commendacion, wythout much exercyse and practisinge: right so there bee wrytten & geuen vnto vs preceptes of oure office and duty, how to behaue our selues in our liuing towardes al persons, but that is to the entēt that we must put them in vre, and practyse the same our selues. I sayd a verbe transitiue, that gouerneth an accusatiue case, For such mutacion or chaunge may not be doen in any verbes gouerning any other case, and not an accusatiue For we may not saye placendi præceptoris studium, but præceptari. nor in maledicendo ei, but tibi, nor in abstinendis voluptatibus, but in abstinendo à voluptatibus, except when abstineo is taken & made a traunsitiue. nor ad abundāda bona, but ad abundandum bonis. Therefore when we saye, ad hæc vtenda, chyldren shall note, that the latine men of olde tyme vsed these verbes, vtor, fungor fruor, potior, and some tymes careo, gouerning an accusatiue case after them, examples be euery where innumerable, apud Plau. Terentium, Ciceronem, iure consultos, & alios.

Eum ego eieci hinc miserum iniusticia mea.

I haue

haue expulsed and dryuen hym from hese
poore soule by mine vnreasonable facion or
dealynge, whych saythe in an other place of
this same scene thus. Propter meas iniurias.
Malo quidem me dignum quouis deputem,
si id faciam, I myghte well thinke my selfe
worthy any mysaduenture in the world, if I
should do such a thing.

Vsque dum ille vitā illam incolit, pro colit,
agit degit. As lōg as he liueth suche a life as
that is, or, as long as he liueth after that sorte
or rate.

Ille de me supplicium dabo, I wyl suffer hym
to punish me, or I wyll suffer punyshmente
for his sake. Dare pœnas, dare supplicium, Lu
ere pœnas, luere supplicium, pèndere pœnas,
& pendere supplicium, is to suffre punysh-
ment, or to be punished. And they be cōstru-
ed wyth a nominatiue of the partie that suf-
fereth the punishmēt, and with a datiue case
of the person that doth punish.

Nil relinquo in ædibus, nec vās, nec vesti-
mentum I left nothing in the house, neither
vessel, nor garment, nor nothyng.

Corrasi omnia, I haue scrapped vp and sold
altogether. Corrasi. i. compilaui, vendidi. Do-
nate.

Inscripsi ædes mercede, I gaue vp my house
and wrote vpon the doores, that the hous was

to

to leat, or to be sold. So Plau. in Trinumno. Quia rure dum sum ego vnos sex dies, me absente, atq; insciente, in consultu meo, ædes venales hasce inscripsit literis, because that while I haue ben in the countrey, but one poore sixe daies, he hath writen vpon the doze, that this my house was to sel, I being from home, absent or out of the way, and knowing nothing therof, and without any counsayle asking of me, meo in cōsultu. i. minime me consulens.

Agrum hunc mercatus sum, I haue bought this plot of ground. The difference betwene ager, fundus, villa, et predium, read in Galla. li. 6. eleg. cap. 41.

Hic me exerceo, Here am I occupied, or, here do I exercise my selfe.

Non fas est vlla me voluptate frui, I may not take any maner pleasure.

Ingenio te esse in liberos leni puto, I recke you to bee of a gentle nature and tendre on your children.

Puto illum obsequentem, si quis recte aut cōmode tractet, I recken him tractable or easie enough to be ruled, if a man did handle hym wel, or after a good sort.

Neque tu illum satis noueras, nec te ille. neither thou knewest him very wel, nor he the, or, neyther thou were very wel acquainted

wyth the facion, nor he with thyne.
Nunquã ostendisti, quanti illum penderes, you neuer shewed how much ye set by him.
Nec ille tibi est credere ausus, & he durst not trust, ý, or, nor he durst make ý priui to thigs
Ita res est, So goeth the matter, or so it is.
Illum saluum ad futurum esse confido prodiem, I trust verately, that he wyl ryghte shortl ybehere in good health.
Vtinã dij ita faxint, god graũt it may so be,
Si commodum est, hodie apud mẽ sis volo If you may conuentenly, I woulde desire you to make mery at my house to day.
Siccine est sententia? Thynke you so? or, isthat your mynd and opinion in deede?
Quæso tandem aliquantulum tibi parce, I pray you fauour or spare your self somwhat at last after so great laboure,
Bene vale Fare ye wel, or god be with you.
Lachrimas excussit mihi, He hath caused me to weepe.
Miseret me eius. I haue pitie on hym.
Monere oportet me hunc, ad cænam vt veniat I must put him in remembraunce to com to supper.
Ibo vt visam, si domi est, I wyl go to se, if he be at home It is shewed afore, that Viso, facesso, capesso, lacesso, withe other like verbes in, so, bee not desideratiues, as Priscian would

would haue theym, and that they signifye & betoken the mouyng and act of the body, and not the affect nor desyre of the mynde: yet somtimes they be used for theyr primitiues, as here visam, is put for his primitiue videã. And so is it to be taken, as often as it is ioyned wyth any of these woordes, venio, eo, is, iui, gratia, causſa, studium, or any other lyke poyce.

Nihil opus fuit monitore, iamdudum domi præsto apud me aiunt, he had no nede of any man to put hym in remembraunce. For they saye, that he is at home at my house all ready, and hath ben a good whyle.

Egomet conuiuas moror, I my selfe cause my geastes to tarye. Moror te (as testifyeth Donatus and also Valla) in oratours is most taken for retineo te, or in mora teneo, I cause the to tarie. Quintilian. Quod me ad huc pater detines? quid moraris abeuntẽ? Father wherfore do ye hold and kepe me backe still? Why do ye cause mee to tarie that would be gone?

Quid crepuerunt foras? why creaketh the doore, or, what creakyng maketh the doore? A me quisnã egreditur? who cometh foorth of my house? For the prepositon, a, ioyned wyth the ablatiues of persones, betokeneth from the same persons house, as, A iudice ve-

nio

nio, I come from the iudges house, and so apud, as Apud nos est, He is at our house, but this is most vsed in poetes.

Huc concessero, I will stande aside here.

Concedo, dis, concessi, concessum, sometimes signifieth to goe, or to departe out of one place into an other, or to stande aside where to be secrete.

In the seconde Scene.

Nihi adhuc est, quod vereare, There is nothyng yet why thou shouldest be a feard.

Illum simul cum nuncio tibi hic affuturum hodiè scio, I know well that he will be here with you anone together with the messēger that went for him. Simul cū nuncio, as who shuld say, as sone and with as great expedicion, as the messenger that was sent for him.

Solicitudinē istā falsam, quæ te excruciat, omittas, Let goe that false care and thought that vereth and freatteth thy hert.

Qui cum loquitur filius? With whom talketh my sonne?

Oportunè aduenis, You come verie well.

Hunc Menedemum nostin' nostrum vicinum? Doe ye know Menedemus here beyng our neyghbour?

Mihi magna cum eo iam inde vsque à puericia semper fuit familiaritas, I haue ben very familiarely acquaynted with him euermore

uen from my childehode.

Voluptatem magnam nuncias, Thou shewest tidynges that be very pleasaunt.

Quam vellem Menedemum inuitatum, vt nobiscum esset hodie, How glad would I be that Menedemus had been desired to bee in compaignie with vs, or at my house to daye,

Caue faxis, non est opus pater Beware do it not, it is not so expedient father. We maye say, Caue faxis, or caue ne faxis, Caue cadas, or caue ne cadas: Fac scribas, or, Fac vt scribas Cura fiat, or Cura vt fiat. And it is Eclipsis coniunctionis.

Incertum est etiam, quid se faciat, He can not yet tell what to doe with him selfe. Of suche maner speakynges as this, Quid se faciat, with others like, it is noted afore, incertum est. s. illi,

Modo venit, He came but now.

Timet omnia, He feareth all thynges.

Miserè amat, He is verey depe in loue, or, he loueth desperately.

Propter eam hæc turba, atq; abitio euenit, For hir sake hath chaunced all this businesse or brablyng, and goyng out of the countrey.

Seruolum ad eum in vrbem misit, He hath sent a seruant into the citie vnto him. Seruolum pro seruulum, per antitheſin, Whiche is whan one letter is put for an other.

Quem

Quem minus miserum esse, credere est? Whome shoulde a man thynke to be in a better case, or lesse desperate?

Quid reliqui est, quin habeat, quæ quidem in homine dicuntur bona, parenteis, patria, amicos, genus, cognatos, diuitias? What faulteth or wanteth, but that he hath all thinges at leaste wise that in man are called & reckened good thynges, that is to saye, father and mother, his countrey, frendes, and honest stocke and degrée of byrth that he cometh of, kynsfolkes, and riches.

Hæc perinde sunt, vt illius animus, qui ea possidet, All theise thynges be suche, as is the mynde of him that hath them in possession. Of the elegaunt ioygnyng of pèrinde, With ac, atque, vt, quàm, quasi, acsi, atque, si, &c. Read Hadrian de serm. lat.

Qui vti scit, ei bona sũt: illi qui nõ vtitur rectè mala, To him that knoweth howe to vse thẽ they bee good, and to hym that can not vse them as he shoulde doe, they be ill.

Ille fuit senex importunus semper, That olde foole was euer more vnreasonable.

Nihil magis vereor, quam ne quid in illum iratus plus satis faxit, I feare nothing so muche as this, leaste that he beynge moued, and bearyng him displeasure, will do som thing vnto him woorse than he shoulde doe.

Reprimã me, i. tacebo, I wold hold my peace
In metu esse ille est vtile, It is expedient for him to be kepte in awe.
Quid tu tecum? loqueris? What sayest thou to thy selfe there?
Vtut erat, mansum tamen oportuit, how so euer it was, yet he ought to haue tarryed at home and not to haue gone away. The voice of the participle of the preter tense is muche taken and vsed per enallagè partium, siue per ἀντιπτῶσιν for the infinitiue mode of the actiue voyce, Secundum Donatum, or of the passiue voice, Secundum Priscianum. Salust. Priusquam incipias consulto & vbi consuleris, maturè opus est facto, before that a man beginne any thing, he must first take good aduisement and deliberacion, and whã he hath so consulted and taken aduisement, he ought to doo it with all celeritie, spede, and expedition. Wher Priscian interpreteth cõsulto, and facto. i. cõsuli & fieri. Terent. in Hecyra. In arcem transcurso opus est. It were expedient to renne and to make a steppe to the castel. Transcurso Donate expowneth pro trãscurrere. But in suche speakynges as these, Vollo datum, factũ oportuit, mansum oportuit. &c. Is to be vnderstand (sayeth Linacre) the infinitiue mode, esse: So that it bee ỹ preter tense of the infinitiue mode passiue, For

by

bythem is vnderstanded not onely the actiō or doeyng of a thyng, but also the perfection and end of a thinge, already brought to passe and to a finall ende or effecte. &c.

Fortasse aliquanto iniquior fuit, Perchase he was sōwhat hard, straight, or vnreasonable.

Quem ferret, si parentem non ferret suum? Whom should he haue suffered or forborne, if he shold not haue forborne his own father? Hunccine erat æquū ex illius more, an illum ex huius viuere? Was it mete that this man should liue, as the other would haue him, or els the other to liue, as pleased this man?

Quod illum insimulat durum, id non est, Where as he accuseth him, or layeth to hys charge, that he is hard or straight, ý is not so. Insimulare is properly to lay to ones charge a crime that is not true, but a forged matter

Parentum iniuriæ vniusmodi sunt fermè, The straightnesse or hardnesse of fathers towards their children, is of one sorte, or after one rate for the most part.

Ea sunt ad virtutem omnia. All those thinges be to the furtheraunce of vertue, as if he had sayed, to bryng their children to goodnesse.

Vbi animus semel se cupiditate deuinxit mala, necesse est consilia consequi consimilia, When the mynd hath ones entangled & captiued it self with any il desire, or naughty ap

petite,, it can not be chosen, but that semblable counsayles and purposes must nedes ensue foorthwith.

Hoc scitum est, periclum ex aliis facere, tibi quod ex vsu fiet, It is a noble and goodlye sentence or saiyng, euerye man to proue by others, what may be most expediēt, and profitable for him selfe. Scitum, s. dictum, i. præclarum & doctrina plenum, quæ confort ad vitam cum decoro inque officio degendam. Periclum pro periculum, per syncopen. Siet pro sit, per epenthesin.

Ibo hinc intrò, vt videam nobis quid cænæ siet, I will goe hense in, that I maye see what suppar we haue towarde.

Vide, ne quo hinc abeas longius, See that thou goe not furre out of the way.

¶ Out of the seconde Act. in the first Scene.

¶ Quàm iniqui sunt patres in omnes adolescenteis iudices, Howe vnegall iudges be fathers agaynst all younge men.

Aequum esse censent, nos iam à pueris ilico nasci senes. They thinke it reason, that we euen of litteil babes, should by and by becom sage olde men.

Ex sua libidine nos moderantur, quæ nunc est non quæ olim fuit, They rule, measure, and order vs by their owne wilfull appetite that

that they haue nowe, & not that they had ma-ny yeres gone, that is, whan thē selues wer young men as we be nowe. Libido, libidinis is sometime taken in bonam partem as Donate noteth. Sal. in Cat. Magisq; in decoris ar-mis & militaribus equis, quā in scortis & cō-uiuiis libidinem habebant. And they had plea-sure and appetite in goodlye harnesse & great horses for war, more than in harlottes, and in feasting, banketting, or reuellyng.

Mihi si vnquā filius erit, næ ille facili me vte-tur patre, If euer I shall haue a son, in fateth he shall haue a veray gentill father of me.

Et cognoscendi, & ignoscendi dabitur pec-cati locus, He shall haue tyme to knowe hys faulte, and to haue it pardoned or forgeuen. Ignosco is sometimes a verbe actiue & tran-sitiue, and gouerneth an accusatiue, and a da tiue: as, For geue me this one fault, Ignos-cas mihi hoc vnum dilectum. Of suche ver-bes it is noted afore. Locus. i, tempus, spaciū, sufficient time and space

Mihi per alium ostendit suam sententiā, He declareth me his owne minde & opinion vn-der the name and colour of an other person.

Adhibit plus paulo, He hath dronken a littel to muche, or, as we vse to say (in iestyng) he hath taken a potte of maius.

Sua narrat facinora, He telleth of the pran-

kes that he hath played in his dayes.

Periculum facito, Prooue.

Ne ille haud scit, quã mihi nunc surdo narret fabullam, In faieth full little wotteth he how deafe I am, or howe ill I can heare nowe in this side, on whiche he maketh al this clatteryng vnto me Surdo narrare fabullã, to tell a tale to a deafe body, is a prouerbe to bée saied of theim that labour in vayne. And it is the same that we vse to speake prouerbially e. whan we here a thynge that lyketh vs not, saiyng thus, I can not here on that syd: whiche maye be sayed properly in latine, Surdo narras fabulam, or Surdo canis. Verg.

Non canimus surdis, respondent omnia siluæ.

Magis nunc me amicæ dicta stimulant, da mihi, atq; affer mihi. Nowe at this tyme the saiyngs of my beste beloue go nere my stomack, geue me this, and bryng me that. &c.

Qui respondeã, nihil habeo, I haue nothing in the worlde, what to make aunswere.

Quid pro quod, as, quid magnum, for aliquod magnum, or aliquid magni, and al be it, it appeare cõtrary to the nature of quid takẽ and vsed most commonly for a substantiue, & gouernynge a genitiue case after him, yet it is an elegant maner of speakyng, & muche vsed in probate autors, as wel ioigned with adiectiues, put substantiuely, as also w̃ substan-

ſtãtiues, and agreyng with the ſame in caſe, gẽdre and numbre, as if it were an adiectiue

Cato de liberis educandis, Si quid his datum ſit eſculentũ, If any thinge be geuen them to eate, or that is mans meate. Ci.li.2 epi fam. Graue eſt homini pudenti petere aliquid magnum ab eo, de quo ſe bene meritũ putet, ne id quod petat, exigere magis, quam rogare, & in mercedis potius quam beneficii loco numerare videatur, It is a great peine or griefe to a man that hath any ſhame in him, to deſyre any great thing of him, vnto whom he thinketh hym ſelfe to haue doen any pleaſure afore, leſt that he may ſeme that thing, which he deſireth rather to exacte and to require as due, than to deſire, & rather to recken or accoumpte the ſame in place of a due rewarde or wages afore deſerued, than in place of a benefit. And ſo in other exaũples innumerable whiche for breuitie I omitte.

Neque me quiſqnã eſt miſerior, Nor there is any man liuing more miſerable, or in worſe caſe than I am.

Suarum rerum ſatagit, He hath enoughe to doe of his owne, or he hath a buſie piece of woorke of his owne to doe. Satago, ſatagis, ſatægi, ſatactum, is to haue buſineſſe or matters enough to doe. And it is ſomtymes conſtrued with a genitiue, as here, & ſometimes it is

it is put absolutly without any case ioygned with it: And sometimes it signifieth diligentem esse, seu festinare, To be diligent or to make butte spéde and hast.

Mea amica est potens, procax, magnifica, sumptuosa, nobilis, My best beloue or paramour is a woman of good habilitie, & she is euer crauyng magnificēt or ladilike, a chargeable, or costly piece, and a gentill woman. Procax, procacis. i. petax, euer askynge and crauyng, fourmed of proco, procas whiche is poscere to desyre, and therof woers are called in latine proci, as (who should saye) poscentes vxorem atque ambientes, Desyrynge and demaundynge or askynge the wyfe that they wooe.

Mihi religio est dicere, I dare not saye it, or I haue a conscīēce to speake it. Religio. i. metus, Feare, and (as we saye) scrupulocitie of conscience, per metaphoram, For religio properly is the true seruing and woorshypping of god, and of holy thynges. ex Cicero.

Hoc ego mali non pridem inueni, neque etiā dum scit pater, It is not longe that I haue perceiued this displeasure or incommoditie, nor my father dooeth not yet know it.

Inueni i. intellexi, sensi.

In the second Scene.

¶ Si mihi secūdæ res essent, If I wer welthy or

or in prosperitie, or, if my fortune were good.

Vereor, ne me absente mulier corrupta sit, I feare leaſt that the womã hath ben peruerted or made naught, while I haue ben away

Concurrunt multæ opiniones, quæ mihi animum exaugeant, there com many opinions together, that cauſe my mynd much the more to thynke. Exaugere, is to encreaſe a thynge, and to make it muche more than it was, and thereof Exaugere animum is to increaſe the opinion of the mynd, and to cauſe the mynde muche the more to bough, and to encline to that opinion that it was in afore, Per metaphoram.

Sub imperio cuius eſt? Under whoſe rule or ordering is he?

Illi nihil præter precium dulce eſt, He thynketh nothyng ſweete but money, or, there is nothinge ſweete vnto him, or in his opinio, but money.

Hei miſero mihi, alas that euer I was borne The interiections, heu, and prôh, gouerne a nominatiue caſe, as heu pietas, heu priſca fides, Prôh Iuppiter, & an accuſatiue, as Heu me miſerum, Prôh deûm atq; hominum fidē. Hei gouerneth euer more a datiue.

Etiam caues, ne videat fortè te à patre aliquis exiens? wilt thou beware yet agayne, leaſte perchaunce ſome bodie comyng foorth from

thy

thy father espie thee?

Nescio quid mihi animus præsagit mali. I can nottel how my minde geueth me, that all is not well, or that I shall haue some il chance, or I can not tell howe my herte grudgeth against some ill to come Præsagio, tagis, præsagiui. is to perceiue a thing that is to warde, before it come. Of præ, quod est ante, before, & sagire, hoc est acutè sentire, To bee quicke of perceiuyng, and smellyng, and therof dogges are called Sagaces, quicke of smellyng or sentynge.

Pergin' isthuc prius diiudicare, q̃ scis quid veri siet? Dooest thou yet still iudge the matter, before thou knowest what the trueth is

Si nihil mali esset, iam hic adesset, If all had ben well, he woulde haue ben here ere now.

Non cogitas hinc longius abesse? Dooest thou not consider, that it is a great way hēs?

Nostri mores mulierum, dum moliuntur, dū comuntur, annus est, thou knowest the guise of women, while they set forward, and while they attire, pieke, and trymme them selues, it is a whole yere. Molior, moliris, molitus sum, Is to force a bodie, and streygne hym selfe to doo any thynge. Como, mis, compsi, comptum, est ornare, to make gaye, or to attyre, or to decke the bush: for in ỹ trimmyng of the here consisteth a great a part of the beauti

nutte of man or woman.

Respira, Take a good herte.

Eccum Dromonem cum Syro vnà adsunt tibi, Loe yonde Dromo and Syrus, they are bothe here together. Tibi est datiuus fastiuitatis gratia adiunctus. Lauren. Valla hath obserued, that ecce and en signifie one thynge, and be construed indifferently with a nominatiue case, or with an accusatiue. All be it, he protesteth, that he hath not reade (at leastwise in any oratour) yea & few times in any poete, ecce gouernyng an accusatiue. Eccum eccam eccos, eccas, ellum, ellam, ellos, ellas, the same Valla expouneth not by pronounes contrary to Priscian and others) saiynge, Eccum i. ecce eum, or ecce hũc, nor ellum. i. ecce illum, nor eccam, i. ecce eam, eccos. i. ecce eos, ellam. i. ecce illam, ellos i. ecce illos, but by aduerbes thus, eccum. i. ecce hic. s. eum. &c. ellum, i. ecce illic eum, &c. And eccam. i. ecce hic. s. eam. &c, eccos. i. ecce hic. s. eos. &c. ellam. i. ecce illic. s. eam. &c. ellos. i. ecce illic. s. eos. &c. And therfore they be toyned with an accusatiue of the thynge that we will demonstrate or shewe.

Terẽtius in Eun. Eccum Parmenonẽ, eccum me. i. ecce hic Parmenonem, ecce hic me. And here Eccum Dromonem. i. ecce hic Dromonem, &c. So ellum, Parmenonem. i.

ecce

ecce illic Parmenonem, vel potius ecce illic Permeno secundum Vallam.

In the third Scene.

¶ Ain tu? Saiest thou so in deede?

Sic est, It is euen so.

Interea dū sermones cædimus, illi sunt relicti, While we haue kepte & prolonged communicacion, they be left a great way behynde.

Cædimus sermones. i. miscem⁹, ex Nonio.

Minimè mirum, adeò impediti sunt, ancillarum gregem ducunt secum, It is no meruaile that they haue ben so longe in comyng they be so pestered, for they bryng a whole flocke of maiden seruauntes with thē. Minimè mirum est illos tam tarde aduenisse.

Nen' rogas? Doost thou aske of me?

Non oportuit relictos, portant quid rerum, It was not well doen to leaue them behynde, for they beare some thinge of charge about theym.

Portant aurum, vestem, & vesperascit, & non nouerunt viam, They haue about them bothe golde, and apparaile, and darke nyght cometh fast on and they know not the waie.

Factum à nobis stultè est, It was foolishely or vnwisely dooen of vs.

Abidum illis obuiam properè, Goo and meete them apace. Abidum pro abi, patet ex est, as quisnam pro quis.

Væ misero mihi, quanta de spe decidi? Woe is me, unfortunate bodye that I am, oute of how great hope am I fallen or brought?

Quæ res te solicitat? what thyng troubleth your minde? Solicitare here betokeneth inquietate, curam inicere, to disquiet & to make pensife. So in Andria. Cur ego meam senectutem huius solicito amentia? Why do I disquiete and vexe mine olde age for his folye? Plau. in Aulul. Quia isthuc facinus quod tuũ solicitat animum, id ego feci & fateor, For this dede that troubleth and vexed thy mynd I did my selfe, and I confesse it. Sometyme solicitare to shew as wel hope as feare. Plin. li. 1, epist. Nulla spe, nullo timore solicitor, nullius rumoribus inquiêtor, I am not moued neyther with anye hope, nor with any feare nor I am not disquieted with the rumours or new tales of any man. Teren. in Andria, Mis. Orare iussit, si se ames, hera, iam vt ad se venias, Videre ait te cupere, Pamph. Vah perii, hoc malum integrascit. Siccine me atq; illam opera tua nunc miseros solicitarier?

Mis. My dame bid me praie you (if ye loue hir) to come to hir by and by, for she sayeth, that she woulde very fayne sée you. Pamph. Alas woe is me, this mischiefe is euery daye renewed worse and worse: is it well doen that bothe I and she vnhappy bodies be thus brought

brought in hope and feare euery daye, by the meanes of the: Sometyme it is to prouoke, or to lie instantly vpon, & entice on to any thyng. Curtius lib 2. Verum enimuero cum modo milites meos literis ad proditionem, modo amicos ad perniciem pecunia soliciter, ad internecionem mihi persequendus est, But yet for as much as he doeth egge and entice somwhile my souldiours by letters to betray me, and somwhyle my frendes with money and rewardes to slea me, I muste nedes pursue him to the death. And solicito, is to bee written with one single, l. excepte in poetes whyche double the same, l, per epenthesin, metri causa, for it is formed à solo. For what other thinge is solicitare than solo citare. i. loco suo mouere: to moue or stiere a thynge out of the grounde that it stoode on, and out of his place For that solum doeth signifye locum, who doubteth, sins that the etymologie of the latine woorde exules, is & dicantur patriæ suæ solo pulsi? and therof solicitare is to turne vp the grounde in tilling or ploughyng. Tibul. Et teneram ferro sollicitauit humum. And because that solum is sayed also of the sea: Therfore solicitare is sometyme taken for nauigare.

Claud. Et rudibus remis sollicitauit aquas.

For solum is euery thyng that beareth vppe

and

and stayeth any thing, as the water is solum to the shippes, and to the fishes. Virg. Subtrahiturq; solũ. Et Ouid. Omne solum forti patria est, vt piscibus æquor: Et volucri vacuo quicquid in orbe patet. In which verse Ouid calleth the ayre solum to the byrdes, and the skie is solum to the sterres. Ouid, Astra tenent cœlestie solum. &c.

Rogitas quid siet? Doost thou aske what it is? or what is the matter q̃ he?

Nunc demum intelligo, I perceiue it nowe at last, and so I did not afore, Demum et deniq; idem significant quod tandum .i. post longam moram: after long tarying, as in exaumple. When thou hast wel and perfytely learned al things, than at last and not afore thou mayest teache others, Cum omnia perdidiceris, tum demum, or denique, or tandem docere alios potes. Secundarily demum is taken for omnio vel solum, specially when it is ioyned with these pronounes, hic, iste, ille, is: or wyth these verbes ita, or sic so that demum conteyneth and importeth a certayne exception of an other thing, thus. Ea demum est gloriosa laudatio, quæ à laudatis viris proficiscitur, that prayse and none els, is to a man honour and good name, whych cometh and riseth of honest men, and prayse worthy. Ita demum me abs te amari sentiam, si huic

homini mea cauſſa commodauris, I ſhall by thys meanes and none other, perceyue and thynke, that you loue me hartily wel, if you do pleaſure vnto this man for my ſake.

Tum demum te amicum putabo, quum bene uolentiam erga me tuam re expertus fuero, I wil then and neuer afore thinke the my frēd, whanne I haue in dēde hadde a proufe of thy good wyl and hartye loue towardes mē &c.

Dij boni quid turbæ eſt? Good lord, what a rable or trayne, or compaignie is there of theym: and ſometimeit maye be englyſſhed thus, Good lord what araie, or trouble, or buſineſſe, or a doe is there?

Aedes noſtræ eos vix capient, ſcio, Ourehouſe wil ſcarceli hold them al, I knowe wel. or our houſe wil vneth be able to receiue thē al, I am verye ſure.

Quid comedent? quid ebibent? i. quantum, How muche wil they eate & drinke? or what meate and drinke wil they ſpend?

Eccos quos volebam, Loe here theim that I would haue How eccos is to bē expouned, it is ſhewed a lytle afore.

O Iuppiter vbinam eſt fides? O Iuppiter, where is honeſtie, or ſure & faithful kepinge of promiſes become? For fides (as ſayth Cicero lib. 1. offic) eſt dictorum conuentorum q conſtan

constantia & veritas, ex quo credamus, quia fiat quod dictum est, appellatam fidem, Fides is the substanciall kepinge, and the true and sure agreyng of a mans sayinges and couenauntes, and the performance of the same. And therfore let vs beleue and thinke verily this to be the very true etimologie, that is to say, the very true reason, diffinicio, and interpretacion of the woorde fides, quia fiat quod dictum est, that such thinges be doen in dede that are promised in woorde, and whan the dedes are answerable and agreeynge vnto ỹ woordes and sayinges or promises.

Tu interea loci collocupletasti te, thou hast enriched thi selfe in the meane season, or thou hast gotten great gooddes in the meane time.

Me in his deseruisti malis, Thou hast forsaken me in this aduersitie or distresse.

Propter quam in summa infamia sum, & meo patri minus sum obsequens, for whose cause I am in verye infamye, obloquie, or slaunder, and am not ruled by my father, as I shoulde bee, or doe not folowe my fathers mynd as I ought to doe, or lesse obedient to my father then I should be.

Nemo est miserior me, There is no man more miserable or in worse case then I.

Hic de verbis nostris errat, quæ hic sumus locuti, This man is deceyued by reasone

of our wordes, that we haue spoken here.

Aliter amorem tuum atq; est accipis, you take your loue otherwise than it, we say elegantly aliter at q̃, aliter ac, or aliter quam, and aliter nisi, when a negacion goeth afore, See examples in Hadrian.

Animus erga te idem est ac fuit, My mynde towardes you, is the same that it hath bẽn.

Quantum ex ipsa re coniecturam facimus, As farre as wee coulde coniecte by or of the thing selfe.

Nihil rerum omnium est, quod malim q̃ me hoc falso suspicarier, There is nothinge in the worlde, that I woulde be more gladde of than that I did suspect, surmise, and mistrust things falsely and vntruly.

Anus, quæ est dicta maier esse ei ante, hac, non fuit, The old woman that hitherto hath bẽn called his mother, was not his mother.

Ea obijt mortem, She is dead,

Hoc ipse in itinere alteri dum narrat, forte audiui, This did I heare by chaunce, as him selfe told it vnto an other body by the way.

Mane, hoc quod cœpi primum enarrem, post isthuc veniam Abide a whyle, leat me first of al tel forth this that I haue begun, and than I wil come to the afterward.

Vbi ventum ad ædes est, Diomo pultat fo

res

res, Whē we came to the house Diomo knocked at the dooze. Pulto pultas, is the same ỹ pulso pulsas, to knocke, oz to beat, oz to rappe and it is fozmed of the supine pultum, which supine the old wzyters dyd vse, but now it is out of vse.

Anus quædam prodit, Fozth commeth a certayne old woman.

Hæc vbi aperuit ostium, continuò hic secõiecit intrò, ego consequor, As soone as she had opened the dooze, he there whipt me in by and by, and I after, harde at the tayle of hym.

Foribus obdit pessulum, he bolted the dooze. Hinc sciri potuit, aut nusquam alibi, quo studio vitam suam te absente exegerit, by thys way, oz els by no way at al it might be knowen, how busilye oz in what occupacion hee hath passed and ledde his life while you haue ben ablent from home. Studio. i. labore, opere. ¶ Exigere ætatem oz tempus, ¶ agere ætatem is to passe and to spend out the yeres oz time Sometime exigere is foras abigere, to dzyue oute of doozes. Plaut, Exegit omnes foras, Hee dzoue euery body out of doozes.

De improuiso est interuentum mulieri, We came vpon the woman sodeynly oz vnware.

Ea res dedit existimandi copiam quotidianæ vitæ cõsuetudinem, By that thyng we might easily iudge the dayly conuersacion of his liuyng.

Quotidianæ vitę cõsuetudo cuiusque ingeniũ vt sit, declarat maxumè, The dayly conuersacion of lyuing doth very easily and best of all thynges, shew what the disposicion of euery body is. Maxumè. i. facillimè, optimè, and ther is the figure antitheſis, that is, whã one letter is putte for an other, As, scribundis prologis for scribendis, animum aduortite, for aduertite, so here maxume for maxime,

Taxentem telam studioſè ipsam offendim' we found her at the loome weauyng ful busily. Offendo, dis offendi, offensum, is sometimes the same that reperio, to find by chãce. Of whych verbes reade Laurentius Valla lib. 5. eleg ca. 2.

Offendimus eam mediocriter vestitam, veste lugubri, we founde her meanely or courſely apparailed in a mournyng gowne.

Obsecro, ne me in lætitiam frustra conijcias, I pray thee doe not caſt me into greate gladneſſe in vaine.

Si hæc sunt vera, ita vti credo, quis te est fortunatior? if theſe things be true, as I thinke verily they be, what man is more fortunate

or

or who hath better fortune then thou?
Magnum hoc signum est eũ esse extra noxã, This is a great signe, that he is nothing culpable, or faulty. Noxa secundum festum Põpeium et Vallã, idem est quod culpa. And ther of cometh noxæ dedere in the ciuile lawe. i. pœnæ dare seu tradere ob noxã. i. culpam, to deliuer to be punished for some fault, offence or trespasse doen. As if a mans seruaunte or bondman had doen any trespasse against any person, the partie playntife toke an action agaynst the maister of such seruaunt or bond man, and suche maner actions are called in the ciuile lawe. Noxales actiones, That if the mayster of such seruant or bondman (as aforesayde) would not mainteine him in the sayd trespasse or offence doen, he would and lefully myght yeld his sayd sernaunt or bõd man to suffer bodily punishment, accordyng to the order of the law, yea & though it were to deathe, and that was called noxæ dedere, Extra noxam esse, idem est quod extra culpam esse, hoc est, noxa aut culpa vacare, Not to be in fait, but to be giltles or blameles.
Noxa is sometimes taken for damnum, hurt or harme. Ouid. lib. 15. Meth. speaking of the waters of a certayne lake in the countrye of Arcadia, whyche was called Lacus phineus,
Nocte nocent potæ, sine noxa luce bi-

buntur. If one drynke of them in the nyght, they wyl hurt him, but in the day time a mã may drynke of them without any harme at al. Suet, in Iul. Cæsar. cap. 81. Spurinamq; irridens, & vtfalsum arguens, quod sine vlla sua noxa Idus Martiæ adessent, quanquã is venisse quidem eas diceret, sed non præteriisse, And mockyng or scornyng Spurina, and reprouynge him as foule deceiued, in that the Ides of the monethe of Marche were come, wythout any his harme not wythstãdyng ỳ the sayde Spurina still sayed and affyrmed, that the sayde Ides of Marche in dede were now come, but that they ware not yet paste nor begunne. For Spurina beyng a southe sayer had warned Cesar before, to be ware of the Ides of March, for he should be slayne as that day, and so he was.

Disciplina est, eisdam munerarier ancillas primum, ad dominas qui affectant viam. This is as a schole, or thys is the facion maner, ordre, or trayne that must be vsed, that is what so euer person desyreth to haue hys way made vnto the mistresses, must first reward or bribe the mayden seruaunt wythe semblable thinges, as he woulde geue vnto the dames selfes. Disciplina, plinæ, is that any disciple or scholer taketh of hys maister, as anye facion or sorte of lyuynge, or of doing

ing, any maners or other doctrine. And ther of it is called a schole, as in example.

Chryst dyd forbidde that we should putt away violence by violēce, and bidde vs to doe good for ill, but nowe we haue learned an other schole, Christus vim vi repelle reprohibuit & bona pro malis reddere præcepit, at nunc alia est disciplina. So disciplina militaris, is the facion that yong souldiours are afore exercised in, and trayned after, to bee made perfect good men of warre. Disciplina gladiatoria, is the preceptes and way of trayning men in the weapons, and the schooles that maysters of fence kepe. Disciplina scholastica, is the doctrine that schollers be trayned in by theyr maysters. And therof amonges the Philosophers, the dyuerse sects are called disciplinæ, as disciplina Stoicorum, is the secte of the Stoikes, Disciplina peripateticorum, is the secte of the Peripatetiques, and so of others, whyche hadde euerye of theym a dyuerse facion or trayne frome an other. Soo Disciplina meretricia, is the schole and doctrine that the lyghte housewyues and strumpettes haue amonges them, to teach it to their disciples. Nam ea quoque, si dijs placet, artis iam nomen obtinuit. Munero r, raris, hath here the nature and sygnyfication of a verbe deponent, Plautus and Ma-

cro

crobius, vsed munero, ras, neutrali significatione. For ther be certayne verbes, whych be neutres in o, and deponentes in or, vnder one signifycation, as adsentio, assensi, and assentior, tiris, assẽsus sum, to assent or to graũt. Impertio, impertiui, and impertior, tiris, impertitus sum, to geue part.

Comperio and comperior, comperi (for the preterperfect, compertus sum, the latine nẽ haue not sayde in the actiue signification) to haue sure knowledge. Iurgo, gas, and Iurgor, garis, to chyde. Fabrico, cas, in poets and frabricor, caris, in orators to imagine. Populo, las, and populor, to distroye. Adûlo, as, and adùlor, aris, to flattre Luxurio, as, and luxurior, riaris, to be rãke, or to be riottous. Lachrymo, and Lacrimor, to weepe withe others mooe, whyche Nonius Marcellus reckeneth vp.

Perge obsecro te, Go forth in your tale I beseech you.

Caue ne falsam gratiam studeas inire, beware that thou desire not to picke or to haue a thanke of mee vndeserued, or beware that thou go not about to make me thãke the for nothing.

Quid ait, vbi me nominas? What would he say, whan thou diddest name me.

Dicimus redisse te, & rogare vti veniret

ad

acte, We told him that you wer come home agayne, and that you desired him to come vn to you.

Mulier lachrimis opplet os totum sibi, the woman al to washed all her face with blubbryng and weepyng.

Præ gaudio, ita me dij ament, vbi sim nescio, timui, as god helpe me, I cannot tel wher I am for ioy, I was so afrayd afore.

At ego nihil esse sciebam, But I knewe that ther was no cause why at al.

Adducimus tuam Bacchidem, We bryng here wyth vs youre soueraine lady Bacchis

O hominis impudentem audaciam, O the shameleſſe boldneſſe that is in the felowe.

Non sit sine periculo facinus magnum & memorabile, a great act and worthy, memorye is neuer doen without peryl. Hic & hæc memorabilis, & hoc memorabile a thynge worthy to be had in memorye. Plaut. in cap. At erit mihi hoc factum mortuo memorabile, but this act shal be had in memory, whan that I am dead and rotten. Col. in præf. Cum tot alios Romani generis intuear memorabiles duces, when I behold so many noble captaynes and worthy memory of the bloude of the Romaynes. Cic de amicitia. Cum accepiſ semus à patribus maximè memorabilem. C. Lælij & P. Scipionis familiaritatem,

Whan

When he had heard of our fathers and auncestoures, the familiaritie of C. Lælius, and P. Scipio most worthy memory. &c. Reade in Chiliad. Erasm. the prouerbe, Difficilia quæ pulchra. Unto the whyche this sentence or clause of Terence aluded.

Hoc vide, in mea vita tu tibi laudem is quæsitum scelus, Sée I pray you, thou goeste about to get vnto thy selfe prayse, glorye, or honour, by the hasard and daũger of my life, thou naughtie seloe. Is quæsitum, id est, quæris. Hoc vide, is a maner of latine speakyng muche vsed in Terence and Plaut. sygnyfiyng the same that we say in englyshe in indygnacion or angre, sée I pray you, as afore in Eunucho. Illud vide, os vt sibi distorsit carnifex, Sée I praye you, howe the villayne maketh a wrye mouth. Idem in Adelph. Illuc vide, vt in ipsa articulo oppresit, sée I pray you, how he hath come vpon me, and taken me sodeinlye euen at the very pointe of mischiefe. &c.

Si paululum modo quid te fugerit periclim, If thou be ouersẽn in any thinge be it neuer soo littel, I am vtterlye vndoen, or I may geue my lyfe for an halfepenie. Of paululum quid, or paululum aliquid, pro paululum aliquod, wyth other lyke, it is largly shewed.

Si

Si finas dicam, If you would leat me alone, I would tel you.

Quas, malum, ambages mihi narrare occipit? What the diuel goynge about the bushe begynneth he to vse in tellyng his tale? Malum is somtyme an interiection, or after Donate an aduerbe of anger and indignacion, & is swetely brought in (sayth Donate.)

Cic. lib. 2. offi. Præclare in epistola quadam Alexandrum filium Philippus accusat, quod largitione beneuolentiam Macedonum consectetur. Quæ te, malum (inquit) ratio istam spem induxit, vt eos tibi fideles putares fore, quos pecunia corrupisses? Philippus kynge of the Macedonians did verye noblie rebuke and blame his sonne Alexander, in a certein epistle that hee wrote vnto him, where hee sayd thus, what (the deuil) occasion or consideration hathe brought the into this hope, that thou shouldest thynke that they woulde be, and continue faythful vnto the, whome thou hast corrupt wyth money?

Ad rem redi, Retourne to purpose or pythe of the matter.

Enimuro reticere nequeo, Truly I cannot not but speake.

Multis modis iniurius Clitipho est, neque ferri potis est, Clitipho is vnreasonable many wayes, nor any man may suffre or abyde his

his vnreasonable faction.

Audiendum hercle est, tace. In faythe you must nœdes here, or you may not chose but heare, holde your peace.

Vis potiri, tuum esse in potiundo periclum non vis, you would fayne haue your desire & pleasure, but you wil abide none aduenture in labouring for to obteine it. We say potior poteris, vel potiris, potitus sum, and in latine speaking it gouerneth euermore the genitiue plural of this noune res, whan it is set alone, and not ioygned withe an adiectiue, & then it signifyeth to beare a rule, & to haue in our dominion, or to gouerne the empyre, as, Augusto rerum, potito, totus quieuit orbis, When Augustus had or ruled the empyre, al the world was at rest and peace. And in that signyfication, that is to say beto kenyng to surmount or to haue in our dominion, & vnder our subiection, Potior is reade and ioyned also wyth certayne other genitiues besides rerum. Plaut. in cap. Nam postquàm meus rex est potitus hostium. After that the kyng my mayster had surmounted his enemyes, & gotten the ouerhand of them Idem in Epidico. Atque hostium est potita, And she hath subdued or conquered hir enemyes. Salust. Cui fatum foret vrbis potiri, whose destenie it was to wynne or to obtein

the

the title, and to be lord of it. But of al other casual words, yea and also of the sayd nounes, beyng ioyned wyth any other adiectiue, than such as may appertayne to the signification aboue noted, Potior gouerneth an ablatiue case, and thanne it is to obteyne, or geat anye thynge by labourynge, as, Potius sum victoria, I haue gotten the victorie &c. Potior is also read, gouerning an accusatiue as in old tyme it was used. Plautus in Asinar Fortiter malum qui potitur, idem post potitur bonum, He that suffereth, and manfully endureth the sowre, shal afterward haue the swete or he that doth stoutly abyde the paine for any thynge, shall after warde haue the pleasure of the same. Terent. in Adel. Ille alter sine labore patria potitur commoda, That mine other brother Mitio wythe oute any hys payne and labour, hath al pleasures and commodities belonginge to a father, or that a father should haue. Ibidem. Miseriam omnem ego capio, hic potitur gaudia, I abide al the care, sorow, and misery, and he hath al the ioye or pleasure. Cic. in Philipp. Itaq; si receptis illis possumus esse liberi, vincamus odium pacemque potiamur, Therefore if wee maye bee free, and oute of all subiection, whan we haue receyued those thinges, than leat vs ouercome hatred or enmitie, and leat

vs

vs haue peace. Potior is fourmed of potis, and therfore (sayth Valla) they be both very like signification. For wee saye in latine, Sum compos mentis, compos animi, compos rationis, compos sanitatis, when I haue the thynges here rehersed. Also we say in latine sum compos voti, compos victoriæ, compos optati, when I haue by my labour and industrie gotten or obteined the sayd thynges. Impos in signyfication is cleane contrarye vnto compos.

Haud stultè sapis, You are no smal fole.

Aut hæc cum illis sunt abenda, aut illa cum his amittenda, Either thou must be contented to haue these thynges to gether wyth the other, or els to leaue & let go the other thynges together wyth these.

Harum duarum condicionum nunc vtrã malis vide, Now se whether of these condicions thou wouldest rather or liefer haue.

Consilium quod cœpi rectum esse et tutum scio, I knowe that the counsayle or deuyse I haue begunne to take, is good & nothinge daungerous.

Quod illi es pollicitus, eadẽ hac inueniam via, That that thou hast promised vnto hym, I wil fynde oute and geat by this selfe same way or meane.

Quod vt efficerem, orando surdas iam au

res

res reddideras mihi', Whiche thinge that I would bring to passe for the, thou haddest all ready longe afore made myne eares dul and deafe, with much desiryng and praing.

Quid aliud tibi vis? what woulde you els haue: or what woulde you more haue?

Experiundo scies, By assaying or proving thou shalt know, Experiundo pro experiēdo per antithesin.

Age age, cædo isthuc tuum cōsilium, quid id est? Goe to, come on tell vs that thy deuise what is it?

Longum est, si tibi narrem, quamobrem id faciam, It woulde be a longe tale to tell, if I should shew you, wherfore I will doue it.

Nihil satis firmi video, qnamobrem accipere hunc mihi expediat metum, I se no substantial cause to trust to, why I should take such a feare, or why it should be expedient for me to be thus afearde Quamobrem is elegantly vsed in such maner speakynges as this. And in the same place might also haue been set in like elegancie of latine speaking. Cur quare. quapropter, or qua causa, according to ye vse and maner of speakyng of Tully and others the latine men of olde time, where as nowe most men vse commonly to saye, nihil propter quod, and nulla causa propter quam. &c. Reade examples apud Hadrianum.

Mane, habeo aliud, si isthuc metuis, quod ambo confiteamini sine periclo esse, Abyde. I haue imagined or found out an other thing yf you be afeard of this, whiche you bothe will clearely graunt to be voyde of all perill, or to be without all daunger. Periclo pro periculo per syncopen.

Huiusmodi obsecro aliquid reperi, Fynde out or imagine some such thyng, I pray the hartily for gods sake.

Ibo obuiam illis, dicam vt reuertantur domum, I will go mete them, and bydde them retourne home agayne.

Ademptum tibi iam faxo omnem metum, I wil finde the meanes to ridde thee oute of al feare by and by.

In aurem vtramuis otiose dormias, Neuer breake any slepe for the matter hardily. Dormire in vtramuis aurem, in vtrumuis oculum Is a prouerbe, signifiyng, to be quiet and nothing troubled in the mynde. For suche as be in sorowe, care, or peyne, can not sleape soundely, for the often recordation of theyr euils. See Eraſm. in chiliad.

Quid ago nunc? What is best for me to doe now?

Dic modo verum, Tell me trueth, or saye trouth now. modo properly signifieth a time very littell paste. But sometimes it signifi-

eth

eth tyme preſent or inſtaunt, Sed raro inquit Donatus in Hecyra. Plautus in Sticho. Deos ſalutabo modo, poſtea ad te continuò trāſeo. I will now ſay my deuocions to the goddes, and than I will come ouer to the immediatly, except modo be here alſo taken for ſolum Terentius in Adelph. act. 3. ſce. 1. Modo dolores mea tu occipiunt primulum, O good ſwet nourſe, ỹ peines of trauailyng of my daughter dwe now fyrſt begynne a little, and here immediatly folowyng.

Datur modo, fruare dum licet, nam neſcias, eius ſit poteſtas poſthac, an nunquam tibi, Now thou mayeſt haue it, vſe it while thou mayeſt, for thou canſt not tel whether it ſhal euer hereafter come any more to thy handes agayne or neuer.

Verum hercle iſthuc eſt, In dæde trueth it is that you ſaye.

Adſum, dic quid eſt, Here I am, tell me what is the matter.

Iam hoc quoq; negabis tibi placere, thou wilt ſaye anone, that thou likeſt not this neither.

Me, & meam famam permitto tibi. I committe both me and my name, fame, or honeſtie wholly vnto you, or, I put my ſelfe and my good name & fame wholly in your hādes.

Ne quid accuſandus ſis, vide. See that thou be not blame woorthy. Accuſandus is here a

noune. For participles bee lower maner ways chaunged into the nature of nounes. Firste whan they be compounded with suche wordes as their verbes be not, as innocens, in doctus, insipiens for we doe not say innoceo indoceo, nor insipio. Secundarily whan they gouerne after theim an other case, than the verbe that they come of: as æris abundans, amans vini, fugitans litium, pecuniæ cupiens. For when they be participles, they gouerne the cases of their verbes. Thirdely whã they forme of them all the degrées of comparison: as amans amantior, amantissimus doctus, doctior, doctissimus. Fourthely whan they betoken no time, as amãdus. i. amari dignus, Worthy to be loued. accusandus. i. accusari dignus, Woorthy to be shent or blamed.

Ridiculum est isthuc me admonere, quasi isthic minor mea res agatur, quàm tua, It is a mad thinge that thou wilt warne or tell me of this, as though the matter did not appertein to me, as much as to ỹ, or did not touche me, as nyghly as the. Reade the prouerbe, Tua res agitur in Chiliadibus. Eras.

Hic si quid nobis forte aduersi euenerit, tibi erunt parata verba, huic homini verbera, If any thyng shall happily chaũce vnto vs in this matter otherwyse than well, thou shalte percase heare of it, but it is I, that shall abye

for

for it, or if we shall haue ane ill chaunce in this matter, thou shalt nothyng but be chyd-den for it, and haue woordes, but it is thys bodie of mine, that shall abyde or haue ths strokes.

Neutiqnam res hæc neglectui est mihi, I dooe not passe lyght on this matter, or I doe not entẽde to be negligent or to slepe in this matter.

In eum iam res rediit locum, vt facere sit necesse. The matter is now com to that point that I maye not chose but dooe it.

Merito te amo My loue is wel bestowed on you.

Perdocta est probe, She can hir lesson wel enough, or she is taught hir lesson in the best wise I warrant you.

Hoc demiror, qui tam facilè potueris persuadere illi, This I mervaile greatly at, how thou couldest so soone perswad him or bring hym in myndc.

In tempore ad eum veni, quod rerum omnium est primum, I came vnto him in seasõ, which thing is the chiefe and principall of al thinges. Read the proverbe, Nosce tempus, in chiliad. Erasm.

Arte tractabat virum, id est, hominem, He handled the felow craftily or subtilly.

Vt esset apud te ob hoc quam gratissimus.

That he might be in verie good fauour with the for that same.

Sed heus tu, vide sis ne quid imprudens ruas, But sirrha, see that you playe no wilde touche ere you be ware, or forgettynge yourselfe. Vide sis, the particle sis, is as muche as si vis, & is put for it oft times, as sodes for si audes, or sultis, for si vultis, And it is muche vsed for an aduerbe of erhortyng, or els other whilles for a voyce expletiue, so that it is parelcon. And it is also vox enclitica, that is to say, it causeth the word afore going to be accused. Plau. in Amph. Iam sequere sis, herum qui ludificas dictis delirantibus, Come after me at ones, thou whiche mockest me, beyng thy maister with thy foolysh sayynges. It is vsed sometime also in oratours, Cic. pro sexto Roscio, Age nunc refer animum sis, ad veritatem, Well go to now, returne thy mynde to the verie plaine trueth of the matter. Imprudens, i. incogitans, vnware, vnaduised for fault of remembrance and consideracion. Ruas. i. immodeste agas, geras ve quasi temerarius. Patrem nouisti, ad has res quam sit parspicax, Thou knowest thi father how quicke of sight he is in suche thinges, and how sone he can espie them.

Ego te noui, quam esse soleas impotens, I know the how wild and without staigh thou arte

arte wont to be, and vnhable to rule thy self. Impotens is he that can not maister rule, refraine, staigh, or measure the affectiõs, passions, or desires of his minde but passeth reason, & kepeth no measure or meane, whether it be in angre, ioye, sorowe, pleasure or els what. Ter. in An. Adeo impotẽti esse animo, vt præter ciuium morem atque legẽ, & sui voluntatem patris, tamen hanc habere studeat cum summo probro? Shoulde he be so farre out of reason, beyonde him selfe, or so outragious, that he should labour and goe aboute to haue hir to his wife, against the vsage and custome of all honest men in the citie, and against the law, and contrary to the minde or will of his owne father?

Inuersa verba, euersas ceruices tuas, gemitus, screatus, tusseis, risus, abstine. Thy stublynge or trippynge in thy woordes, speakynge one thing for an other, thy stretching or putting foorth of thy necke, thy syghynge, spittinge, coughyng, & laughyng or gigleyng, or whithering, forbeare them. Inuerto, tis, inuerti, inuersũ, is to turne the contrary side outward, as of a furre, or of a cap, or of any other thig, and therof inuertere verba, est præposterè aliquid efferre, to pronunce woordes, and bring them out, so that we speake one thynge for an other, as they vse to doo, whose tonges

commonly speake that thynge, vpon whyche their mynde ronneth most.

Laudabis me, Thou shalte conne me good thanke.

Quàm cito nos consecutæ sunt mulieres, How soone the women haue ouertaken vs.

Nihilo magis, Nere a deale the rather.

Abeas si sapis, get thée hens if thou wise be

O hominem felicem, O happye man that euer he was borne.

In the fourth Scene.

¶ Edepol te laudo, & fortunatum iudico, cũ studisti, isti formæ mores vt consimiles forẽt: Truly I commende the, and thynke the fortunate or happie, that thou hast so endeuoured thy selfe, that thy condicions and behauour might be accordyng or answerable vnto thy beautie.

Minime miror, si te sibi quisque expetit, I meruaile nothyng at all, that euery man desyreth greatly to haue you.

Mihi, quale ingenium haberes, iudicio fuit oratio, Your communication well notified vnto me, of what disposicion you were.

Cum mecum in animo vitam tuam considero, When I consider thy maner of liuyng in my minde.

Et vos esse istiusmodi, & nos non esse, haud mirabile est, That you be suche as your are

and

and we not, it is no meruaile at all.
Nobis prospectum est, We be prouided for.
Deserti viuimus, we liue as folkes al forsakē.

Hoc beneficio vtrique ab vtrisque deuincimini, vt nūquam vlla amori vestro incidere possit calamitas, By the good helpe of thys thyng, you be in suche wyse bounde eyther to other, that no misse hap may at any tyme chaunce in your loue or frendshyp, as who should say, that there can no misfortune befall, hable to breake and to vndoo the loue that is betwene you. Laur. Val. Very well sheweth, that Cicero nor Quintilian neuer vsed to saye ueuter neutri, and that is no latine speakyng, but neuter alteri, nor properly vterque vtrique, but vterque alteri, as Ci. in præfacione officiorum. Eodemque modo de Aristotele & Isocrate iudico, quorum vter quæ suo studio delectatus, contempsit alterū, And the selfe same wyse I iudge of Aristotle and Isocrates, of whom eyther delityng and takyng singular pleasure and felicitie in his owne studie (that is to say, Aristotle in Philosophie, and Isocrates in Rhetorike) despised the other. Quintilianus.

Cum vterque alteri obiiciat, palàm est vtrumque feciſſe, Sens that eyther of them layeth it to the others charge, it is manifest and open, that bothe the one and the other of them

theim did it. Yet neuertheleſſe Terence in Phormione ſaith, Quia vterq; vtriq; eſt cordi, Becauſe that bothe lyke eyther other verye well. And alſo in the tenthe booke of the cõmẽtaries of the geſtes of Ceſar (which booke it is doubted, whyther Hercius or Oppius did write) Interim diſſẽſione orta inter Achillem & Arſinoen, cum vterque vtriq; inſidiaretur, & ſummam imperii ipſe obtinere vellet &c. In the meane ſeaſon diſſenciõ, ſtrife, and debate ariſynge betweene Achilles and Arſinoe, whan eyther of them layed wayt to deſtroye the other, and deſired to geat and haue the chiefe rule of the whole Empire hym ſelfe. &c.

Neſcio alios, me ſcio ſemper feciſſe ſedulò, vt ex illius commodo meum compararem commodum, I know not other men, but my ſelfe I know, that I haue right diligẽtly endeuoured and applyed my ſelfe to geat and to eſteme my commoditie by hys commoditie, or in ſuche wyſe that it myght alwayes ſtande together with his commoditie.

Omnes mihi labores fuere, quos cæpi, leues, All the labours that I toke, me thought but light.

Vt patrem tuum vidi eſſe habitum diu, etiam duras dabit, As farre as I haue ſeen the facion of thy father, or, as I haue ſeen thy fa-

ther

ther disposed this lōg while, he wil yet deale hardly, or roughly with the. Duras. f. partes, as ore in Eunu. Duras fratris partes prædicas, thy brother is in hard case by thy saiyng.

Duras alicui partes dare, is to handle a body hardly: and it is a proper maner of latine speaking of lyke sense, as we haue prouerbially say in englysh, to geue one the worse ende of the staffe.

Quisnam hic est, qui intuetur nos? What seloe is this same here, that beholdeth vs, or loketh on vs?

Amabò quid tibi est? I praie you, what ayleth you? Est. i accidit.

Quid stupes? Why art thou astonyed?

Video ne Cliniam, an non, Haue I espied or doue I see Clinia or not?

Quem vides? Whom seest thou? or whom hast thou espied?

Salue anime mi, vt vales? God saue you mine owne sweete hert, how fare you?

Salum te venisse gaudeo, I am right glad and ioyouse that you be come home safe and in good health.

Tentō ne te maxime animo exoptate meo? O whom my hert doeth most desyre, haue I or doue I holde I holde you in myne armes? (as who should saye) am I sure that I touch you, and that you be here?

Ite

Ite intrò, nam vos iamdudum expectat senex, Goe ye in, for the olde man looketh for you, or tarieth you, and hath doen a good while. Of dudum, pridem, nuper, iamdudum and iampridem, and the vse of theym in latine speakyng, it is shewed afore.

Out of the third act. in the first Scene.

Lucescit, It dayeth, or it is almost brode day.

Cesso pulsare ostium, I am slacke in knockyng at the doore.

Adolescentem hoc nolle intellego, I perceiue that the yong man wold not haue thys dooen, or I perceiue that this is agaynste or contrary to the younge mans mynde.

Cum videam miserum hunc tam excruciarier eius abitu, For as muche as I see this poore soule to be in such great sorow and heuinesse or peyne, because of the goyng awaye of theim.

Cælum tam inspératum gaudium? Shoulde I kepe priuie or hyde from hym this ioye so greatly vnlooked for? Cælum. scilicet, for cælo is one of theim that gouerneth a double accusatiue case, al be it, we maye saye in latine

Cælauit me hanc rem or Cælauit me de hac re, or Cælauit hanc rem, yea and Terentius in Phormione, ioygned a datiue case with cælo saiyng, Si hoc cæletur patria in metu sum,

If

If this be kept or hydden to my father, I am in feare. And Aemilius Probus ioygned cælo with the same case, saiynge, Id Alcibiadi cælari diutius non potuit, That thinge myght no longer be hidden to Alcibiades.

Haud faciam, I will not doo it, or I will not so doo.

Quàm potero adiutabo senem, I will helpe the olde man as muche as I shall be hable. Quàm pro quantum.

Video filium meum amico, atque æquali suo inseruire, & socium esse in negotiis, I see that my sonne dooeth gladdelye take peyne for his friend and compaignion, and taketh suche parte as he dooeth in al his matters or busshinesse.

They be called in latine æquales, whyche bee of one age and time, and spectally whyche haue been brought vp together, as compaignions and plaiferes, Inseruio, is, inseruiui, inseruitum, to doe pleasure or seruice for a man voluntarily or gladly.

Nos senes est æquum senibus obsequi, It is mete for vs old folkes to doe pleasure eche for other, or reason would, that we oldemen helpe one an other. Obsequi. i. inseruire.

Ego profectò egregiè ad miseriam natus sũ, Truly I am notablie borne to miserie, wret chednesse, misfortune, or aduersitie.

Illuc

Illud falſum eſt, quod vulgo audio dici, diem adimere ægritudinem hominibus, That is a falſe or vntrue ſaiyng, whyche I heare commonly ſpoken amonges men, that long continuance or proceſſe of tyme taketh awaye care and thought from mens hertes.

Nam mihi quidē quotidiè augeſcit magis ægritudo, For vnto me at leſt wiſe my ſorowe, care or griefe waxeth euery day more & more. Augeſco is not to begin to wax or to growe more, but ſtill to be euery daye more & more. For verbes in ſco, doue not ſignifie beginnyng, nor ſhoulde not be called inchoatiues, (as Priſcianus & other grammarians wolde haue them called) but rather continuatiues, as the whiche betoken encreaſement: as, ægreſco not to beginne to be ſicke, but to bee ſicker and ſicker. Vergil. li. 12 Aeneid. Haud quaquam dictis violentia Turni flectitur, exuperat magis, ægreſcitq; medendo, The indignacion or fierceneſſe of Turnus myght in no wyſe be bowed, mitigated, allwaged, or pacified with any the wordes or counſaile of Latinus, but aroſe, ſwelled, and ſtyll waxed worſe & worſe, and the more phiſicke of good counſaile ỹ Latinus beſtowed on him, to pacifie his ſaied indignacion or fierceneſſe, the more & more the ſame ſtill waxed. Inualeſco, to waxe or to grow ſtronger & ſtröger. Quin.

Te

Tenuit consuetudo, quæ quotidiè inualescit a custome hath ben taken vp & receiued, whi che wareth stronger & stronger euery daye. Lacta. Si nostra inualuerint, vt quotidie inualescunt, &c. If our part get the better, as euery day it wareth stronger & stronger. Conualesco also to ware stonger and stronger in helth. Cic. Quanto plura illa miscebat, tanto hic magis in dies conualescebat, The mo medicines or drenches that that other mengled, the more and more helthfull were the other. Crudesco is to ware or to be rawer & rawer. Virg. Sin in processu cæpit crudescere morbus &c. But if in the processe of tyme the disease began to be rawer and rawer. &c. Sordesco is to ware more and more filthy. Cõsenesco to ware older, and not to beginne to be olde, and so of Macesco, acesco, nigresco, albesco, tabesco, With other verbes in sco, yet here it is to be noted, that many in sco, haue the signification of their primitiues, and be vsed for them: as conticesco for conticeo, adhæresco for adhæreo, delitesco for deliteo cõcupisco for concupio, obdormisco for obdormio, With others mo, as sheweth Lau. Val. Lib. 1. eleg. 22.

Quantõ diutius abest, tantõ magis desidero eum. The longer it is sithe he hath been away so much more am I desirous to se him.

Ipsum

Ipsum foras egressum video, adibo, aloquar. I see him selfe come foorth, I will goe vnto hym, and speake to hym.

Nuncium opporto tibi, cuius maximè te fi cri participem cupis, I bring you that tidinges, which you are most desirous to heare of. Nuncius, cii, cio, in the masculine gender, signifieth both the bringer of anye message or tydynges, and also the message or tydynges that is brought. plaut, in Sticho. Præcucurri, vt nunciarem nuncium exoptabilem: I came rennyng afore to shew tidynges, which you desire to heare. All be it, some grammarians saye, that nuncium, cii, cio, in the neutre gender, signifieth the message or tidynges that is brought, which vocable Laur. Valla sayeth that he neuer reade ne founde in no probate autour. And sometime it is reade nuncius, a, um, hauyng the nature and place of an adiectiue, as nuncia verba. &c. Ther is also read hæc nuncia, nunciæ, in the feminine gender, for hir that bryngeth tidinges.

Nunquidnam de gnato meo audisti? Haue you hearde any tidynges of my sonne?

Vbinam est quæso? wher is he I beseech you?

Est apud me domi. he is at home at my hous

Duc me ad illum obsecro,. Bryng me vnto him, I pray thee for goddes sake.

Non vult te scire se redisse, he wold not haue you

you know, that he is come agayne.

Tuum conspectum fugitat propter peccatum, He absenteth or kepeth himselfe out of your sight for the fault that he hath doen.

Timet, ne tua duritia illa antiqua etiam adaucta sit, He feareth lesse the same your olde or wōt hardnesse be now increased or wared more and worse then euer it was.

Non tu ei dixisti, vt essem? Diddest not thou tel him how I was mynded? Vt essem. i. quo modo affectus essem, vel quo animo essem, Of what mind I was.

Pessimè isthuc in te, atq; in illum consulis, In this thing thou dooste verye ill, both for thy selfe and for him: Or therin thou takest a very ill way both for thine owne part, & al so for his. Consulis. i. statuis, decernis: and it is an elegant maner of speaking.

Te leni & victo animo esse ostendis, thou shewest thy selfe to be gentle or tender harted, and soone ouercomed.

Satis iam satis pater durus fui, I haue ben an harde, streight, or heauy father vnto my sonne long and long enough now, There is vnderstanded diu.

Vehemens in vtramque partem es nimis, Thou art to vehemente, to affectionate, or to hotte, both in the one part and in the other,

In eandem fraudem, ex hac re atq; ex illa in-

cides, Thou shalt fal into one and the same trappe, both by this thing and by that, or both by the one thinge and by the other. Of the signification of this noune fraus it is shewed afore.

Paululo tum erat contentus eique erant grata omnia, He coulde then haue bene contented wyth verye litle, and euerye thynge was thankefully accepted or welcome vnto him.

Proterruisti hinc illum, Thou hast driuen him away hens for feare.

Cœpit victum vulgo quærere, He began to get his lyuyng abrode or here and there.

Nunc cum sine magno detrimento non potest haberi, quiduis dare cupis, Nowe that it can not bee gotten or hadde without greate losse an domage, thou woldest fayne or with all thy hearte geue, thou carest not howe much.

Vt scis quam ea instructa pulchrè ad perniciem siet, for sit, That thou maist know, how goodly she is appointed to vndoe, or to caste awaye anye man, or to bringe anye man to naught.

Ancillas secum adduxit plus decem, She hath brought with her at her tayle ten maydens moe.

Satrapes si siet amator, nunquam sufferre

eius

Eius sumptum queat, A great lord, if he were her louer, might neuer be able to beare or to susteine the sumptuous charges of her. Hic & hæc Satrapes, huius Satrapæ, or hic & hæc Satrapa, huius Satrapæ, is a notable, whiche the latine men haue taken of the grekes, And the grekes out of the Persiãs, and it signifieth a ruler, a ceptaine, or a leiuetenaunt of any prouince, as the captaine of Calise, or the captaine of the Ile of Wight, or the lieue tenaunt of Ireland maye be called in latine Satrapes or Satrapa For σατραπεία in greke is prouincia.

Ei vnam cœnã, atq; eius comitibus dedi, quod si iterum mihi sit danda, actum siet, for sit, I haue geuen but only one supper to hime to this traine or companie, that if I should make one supper more, I might be vtterlye vndoen by it, or, it were enough vtterlye to vndoe me. Actum est, is a prouerbiall speaking, signifiyng desperacion of a thinge, as being vtterly past cure and remedie. Terent. in Andr. Actum est, si quidem hæc vera prædicat, The matter is vtterly past cure and remedy, at least wise if it be true, that she here sayth. Read in Chiliad. Erasm.

Vt alia omittam, To, leat passe all other thinges, or, thoughe I speake not of other thynges. For Vt is here taken for quamuis,

or licet. Cic. in Oratore. Vt quæras omnia, quo modo Græci ineptum appellent, non reperies, Though a man seke throughoute all the vocables that be, yet he shal not find any vocable that the greekes haue counteruayling this latine woorde ineptus, i. inidoneus, vnapt or vnmeete to any thing. Idem pro lege agraria. Vt circumspeciamus omnia, quæ populo grata, atque iucunda sunt, nil tã popularе, quam pacem, quam concordiã, quam otium reperiemus, Thoughe wee consider all thinges that be acceptable and pleasaunt vnto the people, wee shall fynde nothynge soo much to the wealth or to the pay of the same as peace, as concord, or vnitie, and as lyuing in ease and quiet.

Pitissando modo mihi quid vini absumpsit? What or how much wyne hath she spent me by nothing but sipping and tasting?

+ Releui dolia omnia, I haue set a broach al the vessels in my house.

Omnes sollicites habui, I had al my meinie or household as busy as they cold be to serue. Sollicitos, i. varijs officijs & ministrijs distractos, vt qui hinc & inde ad ministradũ destinabãtur, & assignabantur.

× Quid te futurum censes, quem assidue exedent? What shal become of thee? or what case shalte thou be in (thinke thou) whome they

shall

shal continually eate out of house & home?

Ita me dij amabunt, vt tuarum miserrum est fortunarum, God loue and helpe mee, as I haue pitie and compassion vpon thy fortune or goodes and substance. For that signifieth Fortunæ, narum, in the plurall numbre, for the most part, and that sygnification is most agreeable vnto this place. Al be it, it is take in the other signification in Andria, wher Simo saith, Omnes omnia bona dicere & laudare fortunas meas, qui filium haberem tali ingenio præditum.

Faciat, quod libet, Let him doe what hym lusteth.

Sumat consumat, perdat, decretum est pati, dum illum modo habeam mecum, Let hym take, leat him spende or waste, leate him destroy and cast away what he wil, I haue determined with my selfe to abyde and endure it, soo that I maye haue him at home in my house and company. Dum illum modo, for dum modo illum. &c. by the figure that is called tmesis, or els diacope, whiche is whan a vocable eyther simple or compound, is deuided, and one or two other woordes set betwene, as Plin. Hæc vt res cũque se habeat, for vtcunque hæc res, se habeat, How so euer this matter standeth.

Si certum est tibi sic facere, If thou be vtter

ſerly appoynted or determined ſo to do.

Id permagni referre arbitror, I iudge this thyng to make verye great matter.

Neſcientem ſentiat te id ſibi dare. Let hym thinke that thou dooeſt geue him that thing vnknowing, or as though thou kneweſt not that thou doſt geue it vnto him.

Per alium quemuis des, Geue it vnto him, or let him haue it by the handes of an other body who ſo euer it be, rather then by thyne owne ſelfe.

Falli te ſinas technis per ſeruulũ, Suffer thy ſelfe to be beguiled or deceyued of ſome one of thy ſeruauntes, by ſome ſubtile crafte or wile.

Subſenſi id quoque, I do halfe perceyue that alſo.

Subſenſi illos ibi eſſe, et id agere inter ſeclãculum, I haue an vnclyng, or, I haue in maner eſpied or perceyued, that they bee and go about ſuch a thinge priuyly amonges theym ſelues.

Cum illo conſuſurrat, He whiſpereth with him.

Conferunt conſilia, They lay their heades togethe in counſayle.

Tibi perdere talentum hoc pacto ſatius eſt, quàm illo minam, Better thou wer to leſe a whole talent this way, then that other way a pound.

pounde. Talentum, after the supputacion of some writers is the sume of. l. poũds sterling Non nunc pecunia agitur, This adoe is not now made for the money (as who shold say) for sauing of money, but rather of the sonne. Of this maner speaking by this verbe agitur it is shewed afore in the fourthe scene of the seconde act of the same comoditie, in the vulgare, Quasi isthic minor mea res agetur quam tua.

Illud agitur, quo modo minimo periculo demus pecuniam adolescentulo, this thyng doe we speake of and most chiefly regard or recken vpon, how we maye let the yonge man haue moneye with leaste peril of bringinge him to vnthriftinesse.

Si semel animum tuum intellexerit, if he shalones perceiue thy mynd.

Prodàs prius pecuniam omnem, quàm abs re amittas filium, Depart rather with all the mooney that thou hast, then let thy sonne go from the.

Quantam fenestram ad nequitiam patefeceris? Howe greate a gappe shalt thou breake open towardes naughtinesse? Fenestram aperire, or patefacere, to open a wyndowe: aperire viam, to open awaye, præstruere viam, to make waye before, iacere fundamentũ, to caste or lay a fundacion, aperire ianuam,

to open a gate, apperire repagula, to open the barres or rayles, be prouerbial speakynges, signifiyng to geue an occasion of any thyng Eras. in Chiliad

Tibi vt non sit suaue viuere, Soo that thou shouldest haue smal ioy of thy lyfe, or so that it should be but smal pleasure to thee to liue, Deteriores omnes sumus licentia, We be al the worse by hauing to much libertie.

Omnes .s. nos, where note one of the figures of gramatical construction, that is called in latine euocatio, whyche is as oftentymes as the thirde person is immediatlye reduced vnto the firste person, or els to the seconde as, Ego pauper laboro, cum tu diues ludas, I beyng poore, do labour, wher as thou beyng ryche dooste playe. Where note that in euocation be foure thinges required.

Fyrste persona euocans, whyche is euermore the fyrst or the second person: secondarily persona euocata, whyche is alwayes the third personne: thirdly that the sayd thyrde person be ioyned vnto the first or seconde (as afore sayd) immediatelye, that is to saye, no maner coniunction commynge betweene. And fourthlye that the verbe bee of the fyrst personne or the seconde, accordynge euermore Cum persona enocante, as in the ensample aboue alledged, euidentlye it appeareth

reth. And euocacion is of two sortes, either explicita, as when both persona euocans, and also persona euocata, be expressely set out: or els implicita, that is where persona euocans is understanded and not expressed. Verg. Coram quem quæritis, adsum Troius Aeneas, I Aeneas of Troy, whom you seke, am here in presence.

Ouide. Penelope coniũx semper Vlysses ero, Penelope wyl euer durynge my lyfe, be the wife of Ulisses only. In which both examples ego, beyng persona euocans, is not expressed but understand. Thoughe Priscione thinke this oracion Appollonius scribo, to be incongrue. Note further, that in euocacion persona euocans, & persona euocata. All be it, they be euermore of one case, yet sometimes they be of dyuers noumbres, as whan persona euocata lacketh the singular numbre: as Ego tuæ deliciæ isthuc veniam, I thy golpoile, or, I thy delyte and pleasure wyll come thyther where thou arte: or elles whan persona euocata, is a noune collective, that is to say, when it signifyeth pluralitie, or a multitude in the syngular numbre. Plin in præfac. nat. histo. Magna pars studiorum amœnitates quærimus, A greate parte of vs seke delectable and pleasaunt studyes. Also whan persona euocata is a noune distributiue

tiue. Ouid. In magnis læsi rebus vterque sumus, We be both offended, if serued or violated in no smal thynges. Terent. in adelphis. Curemus æquam Vterq; partem, Let vs both care egally either for his owne part. Where nos vterque sum⁹, and nos vterque curemus, be enocation.

Quod cunque inciderit in mentem, volet, what so euer shal fal in his mynde, or in hys brayne, he wyl desire neues to haue it.

Nec̃ id putauit, prauumne an rectum sit q̃ petet, nor he wil not regard this, whether it be ill or els good and honest that he shall desyre.

Tu rem perire non poteris pati, Thou wilt neuer be able to abide to se thy money, goods or substance wasted or cast away.

Dare illi denegabis. s. pecuniam, thou wylt say, that thou wilt geue him no money.

Maximè apud te se valere sentit, He perceiueth that he may do very much with thée.

Ibit ad illum, quo maxime apud te se valere sentiet, hee wil goue vnto him, by meane of whom, he shal thinke that he may dwe most with the.

Abiturum se abs te esse illicò minabitur, he wil threten by & by, that he wil go hys way from thee and forsake thee.

Videre verum, atque ita vti res est, dicere, Thou

Thou ſéemeſt to ſay trouth, and euen ſo as ỹ matter is in déede.

Somnum herclè hac nocte oculis non vidi meis, dum id quæro, tibi qui filiũ reſtituerem.

In ſayth I ſlept not one wynke thys night, ſtudyng & deuiſing how I might get bring home & reſtore the ſonne to the againe. Qui id eſt, quomodo. Ioan. Calphurnius noteth here a proper difference betweene redditur & reſtituitur, ſaying, Redditur quis cupientib⁹, vt domino ſeruus, reſtitutur cupiens, vt patriæ ciuis: et redditur et reſtituitur cupiẽs cupientibus, vt patri filius. And in theſe woordes, Oculis non vidi, is a figure of ſpeaking called pleonaſmus, whych is when an oracion hath any ſuperfluitie of woords more thã nedeth: as Ver. Vocèmque his auribus hauſi, I heard a voice wyth theſe eares. Id. Et ſic ore locuta eſt. And thus ſhee ſpake with her mouth. For we doe not heare, but with our eares, nor ſpeake, but with our mouths, nor ſée but with our eyes.

Cedo dexteram, Giue me thy hand,

Te oro, vt id facias, I pray the hartyly do it.

Paratus ſum, I am ready.

Scin' quid nunc te facere volo? Canſt thou tel what I would haue the to doe now?

Quod ſenſiſti illos incipere, id vt maturent, facito

facito, That thinge that thou haste espied & perceiued they to go about, sée or find ỹ meanes, or so do that they make haste withall, or do it spedily.

Cupio illi dare quod vult, I wil gladly geue him, whatsoeuer he wil haue, Quod for quodcunque,

Cupio ipsum iam videre, I desire to see him by and by, or I would fayne se hym straygt way.

Operam dabo, I wil do e my diligence.

Syrus est præhendendus, atque adhortandus mihi, I must haue Syrus in hand, and exhort him, or set him on.

A me nescio quis exit, One, I cannot tell who, cometh forth of my house, or some man commeth forthe of my house, who so euer it is.

Concede hinc domum, Gae hens home.

Nemos inter nos congruere sentiant, Let them not perceiue, ỹ we be agréed betweene our selues.

Paululum negotij mihi obstat, I haue a litle busines that letteth me.

Simus & Crito vicini nostri ambigunt de finibus, Simus and Crito oure neighbours are at a litle variaunce or cõtrouersie about their landes. De finibus, id est, de Limitibus of the boundes or markes, wher the grounde

bes doe parte, and be deuided the one mans land from the others.

Me cœpere arbitrum, They haue made me vmpier and iudge betwene them .cœpere. i. fecere, elegere. Arbiter (sayth Donatus) dabatur iis, qui de finibus regendis ambigerent. Dicitur enim arbiter, iudex, quod totius rei habeat arbitrium & facultatem, an vmpier or stickler.

Ibo, ac dicam, operam me hodiè non posse ijs dare, I wil goe and shew them that I can not attende on them this daye.

Continuò hic adero, I wil bee here agayne by and by.

Ita quæso, So I pray you hartily.

Dii vostram fidem, Oh the faythe of the gods. Vostram for vestram per antitheſin, It is a maner of speakyng, vsed in poets for an interiection of meruailyng as, Prôh Deum atque hominum fidē, Prôh ſumme Iuppiter, with others like.

Ita ne comparatam eſſe hominum naturā omnium, aliena melius vt videant & iudicēt, quam ſua? Is it thus true, that it is naturally geuen vnto al men, to ſée further, and better to iudge in other mens matters, than in their owne: or, Is this soo, that the nature of euerye man hath this propertie, that they canne ſée or marke, and also iudge other

mens

mens matters better then their owne? Ita ni. ſ. verum eſt, ſecundum Laur. Vallã. And of ſuch maner ſpeakyngs by ỹ infinitiue mode abſolutely put, it is in dyuerſe places annoted afore.

Eo ſit, Thereby it is happeneth or chaunceth, or therof it cometh.

In re noſtra gaudio ſum⁹ præpediti nimio, aut ægritudine, In the matter of our owne we bee letted, that is to ſay, blynded, that we cannot ſe or iudge by reaſõ, either of to much ioyfulneſſe or els of ſorowe, wofullneſſe, and diſquite of the mynde. Præpediti, ſ. quo minus videre & rectà iudicare valeamus.

Hic mihi quãto nunc rectius ſapit, quàm ego met mihi? How muche wyſer is he now in this caſe for my behalfe and profite, thẽ I am for myne owne.

Diſſolui me ocyus, operam tibi vi darem. I haue diſpatched my ſelfe haſtily or ſpedily to awaite or attend on you.

¶ In the ſecond Scene

¶ Hãc illàc circum curſa, Renne about this way and that way.

Inueniendum eſt argentum, I muſt fynde out or geat ſome of money.

Intendenda in ſenem fallacia, ſ. eſt. I muſte fynd ſome wile to deceaue the old man.

If

It is a metaphore taken of the stretching of ỹ sene wes, or of strings in a bow, or lute, or other instrument. For Intendo, dis, intendi, intentum, is to stretche or to retche, as a man dooth stretche the strynge of a bowe, or of a lute. And therfore by translatiõ it is said in latine intendere vocẽ, to strayne the voice that is, to speake as loude as a man may reache, and intentio vocis, is straynynge of the voyce, Intendere animum aut ingenium, or intẽdere neruos animi vel ingenij, is to straine the mynde or wytte, that is to geue verie exact aduertisement of the mynd, or of the wit, and to proue the same to the vttermoste. So intendenda in senem fallacia,, is as muche as if he should haue sayd in englishe: I muste straine a sinew or stretch a vaine, to beguile the old man. Of Intendo read in Laur. valla li. 6, eleg. cap. 4.

Nũ me fefellit hosce id struere? was I deceyued, whan I sayd that these felowes wente about such a thyng? Here is also a metaphore takẽ of builders. For struo, struis, struxi, structum, is to build or to make a frame: and therof by translacion struere ignem, is to make a fire, struere fallaciam, to imagine a while? struere milites, apud Titum Liuium, to sette souldiours in aray, for instruere. &c.

Est ille tardiusculus, he is somewhat slow.

Huic

Huic noſtra tradita eſt prouincia, the matters is committed vnto this felowe of myne, or to my man here to doe. The Romaynes of old time called in latine prouinciam, any out region of farre countreye that they had subdued vnto theyr dominion, empyre, and iuriſdiction, and helde the ſame theyr iuriſdiction by a leuetenaunte, ſente thyther to gouerne and rule it. And becauſe that thoſe perſonnes, whyche were admitted and ſente by the Romaines to rule in any prouynce, were ſent thyther as officers, and wythe commiſſion, and wyth greate charge, therefore the veray office ſelfe of rulyng in any prouynce was alſo called in latine prouincia, and therof by a metaphore al the burdeine, labour, or buſineſſe of doenge in anye maner office, or thynge to be dooen, is called in latine ſpeakynge prouincia, as here. And alſo in Phormione. O Geta prouinciam cepiſti duram, O Geta thou haſte taken in hande, or take vppon thee, a great or harde matter to dooe. &c.

Perii, numnām hæc audiuit? Alas that euer I was borne, hath he heard al this?

Quid tu iſthic.ſ.agis? What makeſte thou there? or what dooſte thou there? Note here the difference betwene theſe thre pronounes hic, iſte, and ille, wyth theyr aduerbes deryued

riued of thē, hic, hæc, hoc, hîc, hînc, huc, hāc, horsum, With all other derivatiues and cōpoundes of the same, as hiccine. &c. in latine speakyng be referred vnto the first person, that is to saye, vnto the speaker. Iste, ista, istud, istic, istinc, istuc istò, istorsum, istac. &c. Be referred vnto the seconde person, that is to the partie that the speaker speaketh vnto Ille, la, lud, illic, illinc, illâc, illûc, illorsum, illò, Be referred vnto the thirde person, that is neyther vnto thé speaker, nor vnto him that he speaketh vnto, but to the third from theim bothe, as I writyng from London to my friende beyng in Oxforde, that wee myghte mæte for to ryde together vnto Yorke, maye write thus vnto him. Iampridem istuc profectus essem, nisi me hic occupationes meæ detinerent. Tu igitur mature istinc te mouere atq; huc primo quoque tempore aduolare, quo possimus vna illò, quo decreuimus, proficisci, I had a greate whyle sens commen thyther (that is to Oxforde, where thou art) but that certayne businesse that I haue, kepe and withholde me here (in London) Therfore hye thou, and spedyle hestyere thee to come awaye from thens (that is frome Oxforde aforesayed and in all haste possyble to come hyther (to London) to the ende that we maye bothe together take our iourney thy-

ther, as wee appoynted (that is to worke.

Equidem te demiror tam mane (.i. surrexisse, aut foris in publico conspici) qui heri tantum biberis, I meruaile greatly that thou art vp, or that thou comest abroade so earely to day, whiche drankest so much or so depely yesterday.

Visa est, quod dici solet, aquilæ senectus, We thought I sawe an olde egle (as the prouerbe sayth) Aquilæ senectus, the olde age of an egle, is a latine prouerbe vsed to be spoken of olde men, or others that liue more by drinke than by meate. For Plin. li. 10. na hist. ca 3. of the nature of egles sheweth, that egles dien or perishen neyther for age, nor by reason of any sickenesse, but for hungre and lacke of meate. For the vpper parte of theyr billes or nebbes groweth so muche & so farre ouer the neither parte, that the aduncitie or crokednesse thereof maye not be opened, nor may not gape to receiue sustenãce of meate so that whan they be olde they lyue onely by drinke, and by sucking the bloudde of suche prayes as they haue billed, & not by eatyng. And sekeably aged folkes for the most part drinken more than they eaten.

Mulier commoda & faceta hæc est, This woman is a gentill compaignon, or a good felow, and a pleasaunt, or mery one.

Mulier

Mulier forma luculenta, A verraye faire or beautiful woman, Luculentia, i. ægregia, præclara, insigni, spectanda.

Mulier forma sanè bona, A woman assuredly right well fauoured.

Ille hanc deperit, He is very farre in loue wyth hyr, or, he is nygh madde for the loue of hir. For that is proprelye Deperire in latine.

Habet patrem quendam auidum, miserum atq; aridum, He hath to his father a certayne felow, gredie of money, a wretched feloe in his house, and a verye pinchepeny, as drie as a kire.

Atq; si is non diuitiis abundet, gnatus eius profugit inopia, His sonne is renne awaye, and hath forsake the countrey, as though he had no richesse at all, nor wer worth a peny.

Scin' esse factū, vt dico? Doe you not knowe that it is so as I saye?

Homo pistrino dignus, A felow worthie extreme punishement.

Tibi timui malè, I was curstely or shrewdly afeard on thy behalfe. Caueo with an accusatiue is to auoyde and eschew, as Caueo te, I eschew the or thy cōpaignie. Caueo tibi with a datiue, Idem quod prospicio, I am ware and prouide, that thou haue no harme.

Passus est id fieri, He suffred that to be doen.

Garris, i. inepte loqueris, nugas loqueris, Thou iangleſt, thou prateſt, thou ſpekeſt fo-lyſhely.

Hæc facta abillo oportebant, Thus ought he to haue dooen. Verbes impertonalles, as Decet, delectat, oportet, iuuat, With others lyke be ſometymes chaunged into perſonalles eſpecially in poetes,

Ehò quæſo, laudas qui heros fallunt? Ah ſir, or, what I praye the hertily doeſt thou allow and commend ſuch as deceiue their maſters? Eho ſometymes is an interiection of meruailyng, ſomtimes of callyng vnto a body, as Ehodum ad me: ſometimes of aſkyng a queſtion, as here.

Rectè ſanè, In good ſouthe well ſayed, or it ſayeth gentilmanly ſpoken,

Magnarum ſæpe id remedium ægritudinum eſt, That is oft tymes a remedy or medicine for great ſores and diſeaſes.

Iocònè an ſeriò hæc dicat, neſcio, I can not tell whither he ſay al this in game, or in ſadneſſe, in ſape, or in earneſt.

Mihi quidem addit animum, quo libeat magis, At leaſt wiſe he geueth me courage, ſtomache, or boldneſſe, that I haue the better luſt, or the more minde, will, pleaſure, or deſyre to dooe it.

At nunc, quid expectat? But now what

dooeth

doeth he looke for?

Aliquam fabricam fingit, he gooeth about some wyle, Fabricam.i.fallaciam.

Stolidus est, he is a verye foole. Of the difference betweene these woordes, stolidus, fatuus, and stultus, it is shewed afore.

At te adiutare oportet adolescentuli causa, But thou muste helpe therto, for the young mans sake.

Facile equidem facere possum, si iubes, I can doe it quickely, lightly, or easilie, if thou saye the woorde.

Quo pacto id fieri soleat calleo, I knowe perfitely well howe it is moste commonly vsed to be dooen.

Non est mentiri meum, It is not my propertie, condicion, or guise to lie.

Atheus tu, facito hæc memineris. But hogh sirrha, see that thou remember al this.

Si quid huius simile fortè aliquando euenerit, If any suche thyng as this is, shall perchaunce happen at any tyme.

Vt sunt humana, As the course of the worlde is, or as many thynges dooe chaunce in the worlde amonges men.

Non vsu veniet, spæro, I shal not chaunce I hope.

Spæro hercle ego quoque, In good southe I also hope.

Neque eo nun dico quòd quitquã ſenſerim. And I ſaye it not for that I haue perceyued any ſuche thyng.

Quæ ſit eius ætas, vides, Thou ſeeſt what age he is of, or what yeres he hath thou ſeeſt.

Næ ego te ſi vſus veniat) magnificè tractare poſsim, In ſayeth I coulde handle the rotalye yf neede were, or if any ſuche occaſion ſhoulde chaunce.

De iſtoc, cum vſus venerit, videbimus quid opus ſit. As concernyng thys, that thou ſpeakeſt of nowe, whan tyme and occaſyon ſhall bée, or whan it ſhall come in place or in vſe, we ſhall ſee what is moſt expedient neceſſary or behouable.

Nunc iſtuc age, As now goe about that thou haſt in hande.

Nunquam commodius herum audiui loqui, I neuer heard a mayſter ſpeake more cõmodiouſely, or more to the pay of his ſeruaunt.

Quiſnam à nobis egreditur foras? Who cometh forth of our houſe?

In the third Scene.

¶ Quid iſtuc, quæſo. eſt? What is that I beſeche the?

Quiſtic mos eſt? What maner or guyſe is that of thyne?

Itàne fieri oportet? Is it honeſtie ſo to dwe?

Quid ego feci? What dyd I? or what haue I doen?

Idooen?

Vidin' ego te modo manum in sinum huic meretrici inserere? Dyd I not see the ryght now put thy hand in this drabbes bosome?

Acta res est, The matter is past recure or past remedie. Acta res est, Is the same that actum est, of which it is sayed afore.

Facis adeò indignè iniuriam illi, qui non abstineas manum, Truely thou doest hym shamefull wronge, that thou kepest not awaye, nor holdest of thyne handes.

Isthæc quidem contumelia est, in deede this is great dispite.

Hominem amicum recipe ad te, receiue or take in a frinde of thine into thy house.

Heri in conuiuio quàm immodestus fuisti? yesterday at the table howe vnsobre, wylde, vnruly, or vnmanerly were thou?

Metui, quid futurum denique esset, I fered what shoulde come of it at laste, or, I was afearde what should be the ende of it.

Noui ego amantium animos, aduertunt grauiter quæ non censeas, I knowe well enough the mindes of the that be in loue, they marke sore a thynge, that a man woulde not saye nor iudge that they doe

Fides mihi apud hunc est, I am in good credite with him

Mihi fides apud hunc est, me nihil istius fa-

cturum, I am in suche credite with this mā, that he mistrusteth not, that I wyll doe any such thing, or he hath very good trust in me, that I wil not serue him any such touche, or play him any such pranke.

Esto, at certè concedas aliquò ab eorum ore aliquantisper, Be it so, or, I will well that, yet in faieth goe into some place out of their sight, presence, way, or compaigny for a litle while. Lau. Vall. hath noted aduerbes compouned with per, as parumper, paulisper tātisper, aliquantisper, to be referred vnto breuity or shortnesse of time. Wherfore thei erren and doen amisse, that take & vse the sayd aduerbes for their symples, parum, paulum, tantum, aliquantum. Esto is vsed for a voyce or aduerbe of grauntyng, ex Seruio.

Prohibet me facere tua presentia, They presente, or thy beyng here letteth me to doe it.

Ego de me facio coniecturam, I coniecte that by my selfe, or I take a cōiecture by the example of myne owne selfe.

Nemo est meorum amicorum hodiè, apud quem expromere omnia mea oculta audeam, There is neuer a friēde that I haue this day liuing, before whom, or vnto whome I dare be bold to open, vtter, shew, or disclose al my secretes, or the botome of my stomacke.

Facti piget. s. me, I am sorye for that that

I haue done. These fyue verbes impersonalles Pænitet, tædet, piget, pudet, miseret, misereſcit, be conſtrued with an accuſatiue and a genitiue: as Pænitet me dicti, I forthynke or repent my ſayyng. Tædet me vitæ, I am wery of my life. Piget me laboris. I am lothe or vnluſky to labour: In the ſteede of the genitiue thei may haue ſoigned with them an infinitiue mode: as Pænitet me dixiſſe,

Tædet me viuere, piget me laborare. Piget me here in this place of Terence is take for Dolet mihi vel moleſtum eſt, Of the ſygnification of piget, reade more largely in Adelphis act. 3. ſcen. 4. in the vulgare Fratris me quidem pudet pigètque.

Ne ineptus, ne proteruus videar, That I ſeme not fooliſhe, nor ſaucie or malopert.

Noſtrum eſt intelligere, vtcunque, atq; vbicunque opus ſit obſequi. ſ. amico, It is oure parte to marke and to perceyue how ſo euer and whan ſo euer me ſhould do our frēd pleaſure in ſeruyng or folowyng his appetite.

Hæc ego præcipio tibi, hominis frugi & tēperantis functo officium, This I aduiſe or counſaill the, doyng therin the office or part of an honeſt or friendly, & of a ſobre or chaſt man. Frugi, id eſt, vtilis neceſſarii, ſumpta metaphora à frugibus. Temperantis. i. ſobrii, caſti. Temporantia is deriued of Tully that

that it is Rationis in libidinem atque in alios non rectos impetus animi firma & moderata dominatio. Temperancie is a firme and moderate or measurable dominacō and ruling of reason, ouer all naughtie and wanton appetites and lustes of the body, and ouer al other violent affections of the mynde, beyng wronge and out of course.

Tace sodes, Holde thy peace I praye thee.

Pudet me, nec id iniuria, I am ashamed and not without cause.

Pergin' herclè? s. loqui, Hast thou not doen yet? or what yet more pratyng?

Dico quod videtur. s. mihi, I say as I think or I say as my herte geueth me, or I speake as my mynde is.

Non accedam ad illos? Shall not I come vnto them? or shall I haue no way to them?

Ehò, quæso vna accedundi via est? What I praye thee hertilie is there no moe but one way to come to them? or (as wee say prouerbially in englishe) been there no mo ways to the woodde but one?

Hic prius se indicarit, quam ego argentum effero, This felowe will surely betraye hys owne counsayle before that I gette any money at all. Indicarit pro indicauerit per syncopen. And it is as Donatus expouneth, the future of the subiunctiue set for the future of the

the indicatiue. After somme grammarians it is Modus promissiuus, The mode or maner of promisyng, that a thyng shall be. Pomponius calleth it Futurum exactum, whych the grekes expoune by the participle of the preter perfite tense ioygned wᵗ the future tense of the verbe substantiue ἔσομαι. And the latine men in verbes deponētes, as ero lucutꝰ, And Linacre in his first booke De emendata structura, or de octo partibus, Maketh mencion, that Grocinus, whiche undoubtedlye was a man of most exquisite, exacte, and precyse both of knowlage & iudgement, as well in grammaticall thynges, as also in al other kyndes and sortes of learnyng, deuyded the tymes of verbes in thys wyse, that he put in the verbe three tenses, that is to weete the present tense, the pretertense, & the future tense. And euery of these he put, to be of two sortes, that is to wete, the one vnperfite and the other perfyte. The present tense vnperfite, as Scribo, I write, or I am in wrytyng: so that the action of writing is not yet accomplished nor finished. The present tēse perfite, as scripsi, I haue written, or I haue doen writyng: so that the saied action of writing is finished and doen. And in lykewyse the pretertense vnperfite, as Scribebā, I dyd write, or I was in wrytinge, the action or

doing

doyng therof not yet past. The preterense perfect, as Scripseram, I had written, or I had doen and ended writyng. Also the future tense vnperfyte, as scribam, I will or shall wryte, the actiō of writing not yet begunne. The future tense perfect, as scripsero. I shal haue written, or I shall haue doen wryting the action of writing already begunne and entred, but yet not ended.

Vin' tu homini stulto mihi auscultare? Wilt thou be ruled by the counsayle of me a foolyshe feloe? Vin' pro vis ne.

Iube hunc abire hinc aliquo, Bidde or commaund this feloe here to goe, or to geat him from hens some whither.

Quo ego hinc abeam? Whyther shuld I go from hens? Abeam. i. abire debeam, For it is the potentiall mode, whiche may alwayes be expounded by possum, or debeo, or some lyke verbe: But of the potentiall mode, and of the vse of the same in all tenses, read exaumples in Linacre, in his first booke, De emendata structura, siue de octo partibus.

Abi quo lubet, Goe whyther the lusteth.

Abi deambulatum, Go thy waye to walke.

Deambulatum, The fyrste supine, whyche is vsed alwayes in the actiue sygnificacion, and is englyshed lyke the infinitiue mode of the actiue voice. And whan so euer ỹ englisch

of the

of the infinitiue of the actiue voyce, cometh after any verbe or other worde, betokenyng goyng or mouyng to a place, it shal be put in the first supine.

Abi isthâc, istorsum, quouis, Goe this way. goe that way, goe whither so euer thou wilt

Rectè dicit, censeo, He sayeth or speaketh well, I saye euen the same.

Dii te eradicent, qui me isthinc extrudas, the gods take a vengeaunce on the: or, sende the an euill end, which doest thrust me out from your compaignie. Eradicare properly is to plucke vp by the rootes, and by translacion it is referred to the vtter destruction of anye thyng.

Tu tibi istas posthàc comprimito manus, Holde in, kepe done, or tame thou thole handes of thine from hens foorthe. Comprimito is the imperatiue mode and the present tẽse. For Linacre in the first boke De emẽ struct. Uerse well proueth, that ỹ imperatiue mode hath no future tẽse. Fyrst for that the greks haue no future tense in this mode: secondarily for that the voices of the imperatiue mode ending in, to, tote, & tor, maye be ioygned wt auerbes of ỹ future time. Thirdely for that the same voyces in, to, tote, tor, beene founden ioygned with other voices of the same imperatiue mode, whyche all grammarians confesse

confesse and saye to be of the present tyme: as Propertius. Aut si es dura, nega, sin es non dura, venito. Ver. Tytire dum redeo, breuis est via, pasce capellas Et potũ pastas age Tytire, & inter agendum. Occursare capro, cornu ferit ille, caueto.

Quid illum credis facturum, nisi eum, quantum dii dant tibi opis seruas, castigas, mones? What thinkest thou that hee will dwe, except thou awayte, chastise, and rebuke him wyth all the helpe that the gods maye geue the (as who shoulde say) with all the helpe that thou mayest haue of the gods? Seruas. i. obseruas.

Ego istuc curabo, I will see or loke to that: or, I will prouide for that.

Hic tibi adseruandus est, Thou must laye good awaite on him here, or, thou hadste nede to take good heede on this felow here.

Mihi iam minus minusq; optemperat, He is now euery day lesse and lesse ruled by me, Ecquid de illo, quod dudum tecum egi, egisti? Hast thou doen any thyng in the matter, for whiche I was in hand with the erewhile?

Agere cum aliquo de re aliqua, Is to talke with a man, & (as we saye in englishe to be in hande with him for or concerning any thing to be dooen. Of ecquid it is shewed afore.

Reperisti tibi quod placeat, an non dum etiam? Hast thou founde out any thyng to thy

mynde

mynde, or not yet neither.

Frugi es, Thou art an honest fellow.

Aliud ex alio incidit, One thyng ariseth of an other: or, one thyng cometh in, or cometh vnto mynde by reason of an other.

Pessima hæc est meretrix, This is a perillous naughty queane.

Video quod inceptet facinus, I see what he begineth to doe, or I perceiue wherabout he goth, or I see what a pranke he is about to playe. Ioan. Calphur. noteth, that Incipere and Inceptare be referred to great bolde and hardy enterprises: as in Eun. Quid inceptas Thraso? What intende you to enterprise now Thraso?

Huic drachmarũ argenti mille dederat mutuũ, He had lente vnto this man .vbi. poũdes and one marke of ready money. Drachma Is a greke worde, and it was a certayn coyne of money in Athenes, & al that coũtrey, of egal the same value, as was in Rome the coyne of siluer that was there called Denarius, whi the after the supputation and reckeninge of Budæus, in that his worke intitled De asse, is a grote sterling, or somwhat more: so ỹ reckning drachmã at ỹ value of a grote sterling, mille drachmarũ, a thousand grotes sterling make the iust summe of .vbi. li. xiii. s. iiii. d.

Reliquit filiam adolescentulã huic arraboni pro-

pro illo argento, He lefte a daughter of hys, beyng a very younge thyng, for a pledge or gage vnto this man for that sume of money, Arraboni. i. pignori, Here in this place, but Arrabo, nis, & arra, ræ, properly is the money that is geuen in earnest at any bargaine makyng for the assurance and ratifiyng of all couenauntes and condicions of the same.

Est nunc ad vxorem tuam, He is now with thy wyfe, ad for apud.

Dubiū ne id est? is that any matter of doubt?

Ego sic putaui, So thought I.

Quid nunc facere cogitas? What are you now aduised and mynded to doo?

Dicam, si redimat magnū inesse in eo lucrū, I will saye vnto him, that if he would bie it, there were great gaynes or wynnyng in it, or that great money myght be gotten by it.

Erras, thou arte deceiued, or thou arte out of the way.

Pro Menedemo nunc tibi ego respondeo, I wil now make answer vnto thee, on the behalfe, or in the name and person of Menedemus, or as though I were Menedemus.

Optata loquere, Thou speakest ioyfull wordes or as I would haue the. Optata the accusatiue plurall, neutre gender, put substantiuely, or els vnderstandyng verba.

Non opus est, It nedeth not, or it is not expedient.

Quid

Quid est, quod tã grauiter crepuerunt fores? What is the matter that ỹ dores haue made such great creking?

¶ Out of the fourth act in the first Scene.

¶ Nisi me animus fallit, if I be not deceiued in mine owne mind.

Quid vult sibi hæc oratio? What meane these woordes.

Dixi equidem, vbi mihi ostendisti, illicò eum esse, As sone as euer thou shewedst him vnto me, I sayd streight wayes that it was euẽ he.

At vt satis contemplatus modo sis. s. vide, But see that thou haue wel loked vpon him, or wel marked him, or viewed him neuerthe lesse vt may be vnderstande in suche maner clauses for ne non, so ỹ the sense be this, Beware lest thou hast not wel beiwed or marked him, for this place of Terence the woords are spoken of Sostrata to the nurse, doubting that it were the selfe same ryng.

Abi iam nunc intro, atque illa si iã lauerit, mihi nuncia, Goe in at ones, and if she haue alredy washed, bring me woord.

Hic ego illum interea opperiber, I wil tarie here for him ther while. Opperibor of opperior, riris, for in old time verbes of the fourth conjugation formed the future tenses of the indicatiue mode in bo and bor, saying, scibo audibo, opperibor, with others, Eraples be

many apud Plaut. And som grāmarias note that Opperiri a verbe deponēt, whā it betoke neth expectare, to tary for it, wrytē with dou ble pp, for a differēce to be had betwen it, & op perior ỹ passiue of operio, which is to couer.

Te vult, videos quid velit, He seketh thée, se what he would haue.

Nescio quid tristis est, Hée is sadde, what so euer the matter is.

Non temere est, it is not for naught.

Næ ista magno iam conatu, magnas nugas dixerit, In sayth she wō al her great earneste factō wil anon say very trifles, as who shold say things of no weight nor importaunce, ne worth the hearing.

Te ipsū quæro, I seke for you & no mā els.

Loquere quid velis, Say what thou wouldest haue.

Hoc te oro, ne quid credas me aduersus edictum tuum facere esse ausum. This I hartely praye you, not to thinke, that euer I was so bold, as to do any thing contrary to your cōmaundement.

Vin' me istuc tibi credere? Wouldeste thou haue me to beleue in that?

Nescio quid peccati portat hæc purgatio, This purgatiō or excuse making, importeth argueth, or proueth som offēce or fault doen what so euer it is.

Scio

Scio quid feceris, I know what thou hast done.
Sic factum est, It was euen so.
Damno auctus est, He hath one shrewde tourne more then he had.

Hic erat anus Corinthia, haud impura, There was an old woman of Corinth a good honest creature.

O Iupiter, tantam inesse animo insciti[a]? s. oportuit vel decuit, O Iupiter, should any body haue ben so folish? or shuld so great folishnes rest in any bodies mind, or shouldest thou haue had no more knowledge thā so? For insciti[a] properly is lacke or default of knowledge as insci[us] is he, ý knoweth not a thing.

Si peccaui, insciens feci, If I did amisse, I did it vnware or vnknowyng.

Id equidem, etiam si tu neges, certò scio, verily ý I know for a suretie, though thou wouldest say nay to it.

Scio te insciētē, atq; imprudentum dicere ac facere omnia, I know that thou saiste and dost al thinges vnwitting or vnknowyng, & vnware, or vnaduised.

Multa peccata in hac rē ostendis, Thou shewest many offences in this one matter.

Si meum imperiū exequi voluisses, interēptā oportuit, s. filiā, If thou hadest bēn disposed, minded, or willing to haue ertuted & don my cōmaundement, she muste haue ben slaine.

Id omitto, That I let passe.

Quam bene abs te perspectū est? how well thou hast cōsidered the matter, or seen vnto it

Quid voluisti? What was thy mind? or what dydest thou intend?

Credo, id cogitasti, I beleue thou thoughtest the same, or I thinke thou dydst so entend.

Quid cū illis agas, qui neq; ius, neq; bonum atq; æquum sciunt? what should a body medle with such, as know nother right ne honest faction and reason, equitie, or good conscience?

Quid cum illis agas, qui meli⁹, perius, prosit, obsit, nihil vidēt, nisi quod lubet? what shold one medle with such, as be it better, or be it worse, may it hurt a man or do him good, sée nor regard nothing, but what them self list.

Te obsecro, quāto tuus est animus natu grauior, tāto sit ig noscētior, I besech you for gods sake, that the more graue, sage, & discrete ỳ your wisdō is by reason of your age, so much ỳ more redy ỳ sam may be to forgeue & pardō

Meæ stultitiæ iustitia tua si aliquid præsidij, Let youre goodnesse or reasonablenesse bée som refuge or succour vnto my follishnesse.

Scilicet, equidem isthuc factum ignoscam, Yes mary, I wil forgeue or pardon the dede of thine. For (as afore is sayd) in the worde istuc is properly included tuum.

Male docet te mea facilitas multa, my gentilnesse

tilnesse, or my fauourable facio misteacheth the many things, as who should say, geueth the occasion to dwe il in many thinges.

Istuc quicquid est, qua occeptū est causa, loquere, She w for what cause, or whatoccasiō this thing began, what soeuer it is.

Vt stultæ et misere omnes sumus religiosæ, As al we peuish and silye powre women be ful of superstition.

De digito annulum detraho. I pulled of a tyng from my finger.

Ne expers partis esset de nostris bonis, that he shuld not be wout som part of our gwdes.

Istuc recte. s. factum est abs te, vel, fecisti, Therin thou diddest well.

Conseruasti te atq illum, Thou hast saued both thy selfe and him to.

Vnde habes? How camest thou by it, or, wher hast thou gotten it?

Lauatū dum it, seruandum mihi dedit annulum, Whyle he went to washe, he gaue mé his tyng to kepe.

Non aduorti primo, sed postq aspexi, illico cognoui, I toke no heed to him, or I marked him not at ỳ first, but after that I loked vpō him, or eied him better, I knew him anone.

Ad te exilui, I whipped me forth to the or I came leaping or skipping forth to the a great pace. For exilire here importeth both ioyful-

neſſe and ſpede in comming forth.

Quid nunc ſuſpicare, aut inuenis de illo? What dooſt thou coniect or els find of hym? Suſpicor, caris, is to deeme, coniect, ſurmiſe, or miſtruſt, and it is vſed in latine autors as well in the good part, as in the euil.

Si poteſt reperiri, If he may be found.

Plus ſpei video quàm volo, I ſee more or better hope, than I would by my good wyl.

Noſter eſt, ſi ita eſt, He is of our ſyde: or, he is our owne man, if it be ſo.

Viuit ne ille, cui tu dederas? Is he aliue, vnto whom thou didſt deliuer it?

Quid renunciauit feciſſe? ſ. ſe, what brought he word againe that he had doen?

Renũciauit ſe feciſſe quod iuſſerã, he brought word againe that he had don that I comaunded.

Nomen mulieris cedo quid ſit, vt quæratur. Shew what is the name of the woman, ỹ ſhe may be ſought out.

Sequere me intrò hâc, Come in after me this way.

Vt præter ſpem euenit, how much otherwiſe it is chaunced thã I loked, or thought for. vt is here admirantis, as it is alſo ſhewed afore.

Quã timui male, ne nunc animo ita eſſes duro, vt olim: how ſhrewdly was I afeard, leſt that you woulde bee as harde harted nowe,

as

as you were a greate whyle gone?

Non licet hominẽ esse sæpe, ita vt vult, si res non sinit, A man oft times may not bee as he would himselfe, if ỹ thing wil not suffer him

Nunc ita tempus, est, vt cupiam, Suche is the time now, that I would faine.

Olim nihil minus cupiebam, Ones I was as lytle faine or desirous of it as of any thing.

¶ In the second Scene.

¶ Haud multum à me aberit infortuninm, I shal not be farre from a shrewde turne, or I shal goe nere to haue a shrewd turne.

In angustum oppido nunc meæ coguntur copiæ, All the helpe that I haue is nowe driuen to a very narough streighte, as who shoulde say to an hard point or shyfte. Oppidò. i. valde. Copiæ, copiarum, in the plurall number, properly signifieth an hoste or an armie, and by translation it is taken and vsed in latine speaking or wryting, for all the helpe or power that a man hath.

Nisi aliquid video, ne resciscat senex, Except I see or find some meanes, that the olde man may haue no knowledge of it.

Quod sperem de argento, nihil est, As for me to trust or to hope to get any money, it is in vayne, or it may not auayle.

Triumpho, si licet me latere tecto absedere, I am a conquerour, if I may departe or es-

cape wyth a whole skynne.

Crucior bolum tantum mihi ereptum tam subito è faucibus, it greueth me right sore, ẏ such a good great morsel, gobbet or praye is so sodainly snatched out of my mouth. fauces proprely be the chekes. Bolus, li, is a piece or a gobbet of any thing: as bolus terræ, is a clod of earth, bolus argenti, a wedge or a piece of siluer. Here it is takē for præda, read ẏ prouerbe, Bolus è faucibus ereptus, in chil. Era.

Quid agam? aut quid cōminiscar? what may I doe, or what may I deuise and imagine?

Agam and comminiscar be of the potencial mode, of the which mode reade Linacrum li. 1. de emend. struct.

Ratio de integro ineunda est mihi, I muste be faine to beginne my reckening or accōpt al new agayne.

Nihil tam difficile, quin quærendo inuestigari possit, There is nothing of so great difficultie, or so hard to be doen, but by sekyng it may be found out. Of the signifycation of inuestigo and vestigo, it is shewed afore.

Quid si hoc sic incipiam nunc? what if I now begin the matters in this wise? or, what if I now begin to take this waye in the matter?

Si sic incipiam, nihil est: si sic, tantūdē egero If I beginne thus, it is to no purpose: or, it may not auayle: if thus, I shal brynge it to

lyke

lyke effect, as who shoulde say, al shal be one. Euge, optumā habeo rationem, well sayde, I haue foūd ameruatlous or passing good way Retrahā hercle, opinior, ad me illud fugitiuū argentum tamen, In faith (I trow) I wyl yet for al this pul backe to the agayne, or conuey into my fyngers againe that slypper money that would so fayne be gone.

¶ In the thyrd Scene.

¶ Nulla mihi res posthac potest iam interue nire tanta, quæ mihi ægritudinem afferat, it is not possible for any thinge to come in my way now from henssorth so great, that may græue my hart, or cause me to be sad Tanta lætitia oborta est. s. mihi, So great ioy and gladnesse is chaunced or come vnto. me. Dedo patri me nunc, vt frugalior sim quàm vult I yeld my selfe now vnto my fat her: or I put my selfe now in my fathers handes to bée more honest man, and of better rule thā he would haue me to be. Frugalior is the comparatiue, and Frugalissimus the superlatiue of frugi, and not frugalis, whyche is no pure good nor vsytal latine woord, as may bée taken of Quintilian li. 1. instit orat. but in the stede or place of frugalis, the latyne authors vse frugi, of al gendres and vndeclined, And frugi properly signifyeth him that is temperate and measurable in his diete, or manner

of

of liuing of his bodye, and sometimes in apparayle and other semblеable thinges, as in plaine contrary significatiō luxuriosus is vsed apud Senecam, who sayth Luxurioso frugalitas pœna est, Unto a riottous person sobre liuing or good rule is a great peine. And apud Quintil. who hath a declamacion de duobus filijs, frugi, luxurioſque of two sonnes the one sobre and of good rule in lyuing, and the other riottous and of ill rule. Frugalitas in greke is called σωφροσύνη, and frugi homines be called in greke χρήστμοι that is vtiles, sobrij, & necessarij, Profytable, sobre, and necessarie. Cicero. li. 3. Tus. quæst. Of the signifycation of these two wordes frugalitas e frugi sayth thus: Sed quia nec qui propter metum præfidiū relinquit, quod est ignauiæ, nec qui propter auaritiam clam depositū nō reddit, quod est iniustitiæ, nec qui propter temeritatem malè rē gessit, quod est stultitiæ, frugi appellari solet, eas tres virtutes, fortitudinem, iustitiam, & prudentiam, frugalitas cōplexa est, ergo frugi hominē bonum, et virtute prediuin intelligim⁹, Cuius contrarium est neq, cuius significatio vna est, quòd sit libidinis intemperans, altera, quod ad nihil bonus sit, sed planè malus, But for because that neither he, which for feare forsaketh his garrison, whych to doue is a point of bastard

nesse

nesse or cowardnesse, nor hee that for auarice or couetous desyre and loue of goodes, money, or any other thing, beinge priuilye and without any wytnesse present, put and layde in his custodie to kepe, doth not restore, but wythholde, whan it is requyred and asked agayne, wheych is vntrue and vnryghtuouse dealyng: ne yet he that for temeritie or wilful rashensse and lacke of discrecion, hathe had il lucke & misauenture or missortune in his matters or affayres (specially in battaile) which is a token and the properte of foolyshnesse, because that no suche persone is commonly or vsually called in latine frugi, Therfore this latyne woord frugalitas, in sygnyficacion conteyneth and betokeneth as muche as all these thre vertues: that is to weete: hardinesse, ryghtousnesse, or true & vpright dealynge, and also prudence or much knowledge and experience of thynges Than it folowyth that whan we saye in latine Frugi homo, we vnderstande thereby a good and honeste man, and endued wyth manhoode and vertue. And the contrarye of the same latine woorde frugi is nequam, the whyche woorde nequam hath two signifycacions, in the one signifycation it is a manne that is lecherouse, and of misselyuinge of hys bodye, In the other sygnyficacyon Nequam

is,

is he that is good for nothing, but euen a very naughty vnthryft. Columel. lib. 1. Eiusdem agilitatis homo frugi, melius quam nequam faciet, If there be two men of semblable and equal agilitie or wildinesse and bestering of theymselues, an honeste feloe shal doo any thyng that he is set vnto, better then shall an vnthryftie felow or a naughty packe

Nihil me fefellit, I was nothing deceiued.

Quantum audio huius verba, As ferre as I here by his wordes here.

Isthuc tibi ex sentētia tua obtigisse lætor I am glad that this hath chaunced vnto you after your owne mind.

Audistin' obsecro? Hast thou heard it I pray the?

Quid ni, qui vsque vnà auffuerim. s. tecum. What els, that haue continually bēn present togeather withthe.

Cui æquè audisti commodius quicquam euenisse? Vnto whom hast thou hard any thing to haue chaunced so greatly to his pay?

Aeque commodius for æque commodé, the comparatiue degre for the positiue:

Ita me dij ament, vt ego nunc non tam me accepte caussa lætor quam huius, God so loue or helpe me, I am glad and reioyce now, not so greatly for mine owne cause, as for his here

Eum ego scio esse quouis honore dignum

I know

I know that he is worthy to be had in al honour and price.

Date mihi vicissim, Let me haue thy helpe agayne,

Amici quoy res est videndo, in tuto vt collocetur, A man must see vnto the matters and affayres of his frendes, as wel as hym selfe, that it be set in safetie, and in good case.

Siccine mihi inter loqueris? Dooste thou in such wyse breake my tale? or dooste so interrupt my communication.

Deorum uitam adepti sumus, we be euen in heauen, or (as we say in iestinge) we haue apostles liues, or sayntes liues. &c.

Frustra operam hanc, opinor, sumo, I wene I spend this labour in vaine.

Loquere, audio, Say on, I here wel enough or I harken to the.

Hoc non ages, Thou wylt not take hede to this, or in any other signification of ago, gis) thou shalt not dooe this thinge.

Si nunc à nobis abis, If thou depart or goe away from vs now

Cœlabitur itidē, vt cœlatum adhuc est, it shal be kept secret euen so as it hath ben hitherto

Isthuc nihil est meis nuptijs magis aduorsum, There is nothinge that shall make more against my mariage than this that thou saist, Aduorsum for aduersum.

Quo

Quo ore appellabo patrem? With what face or countenance shal I speake vnto my father? Tenes quid dicam? Dost thou perceiue what I say?

Quid ni? scitenam, What els?

Quin dicã? quam causam afferam? what shal I say? and what excuse shall I make? or what pretexte shal I lay?

Nolo mentiare, I wyl not that thou make any lye. Nolo mentiare for vt mentiare; it is eclipsis coniunctionis.

Apertè, ita vt res sese habet. narrato, shew the matter euen playne so as it is in dede. Bonã atq; iustam rem oppidò imperas & factu facilem, Thou baddest me to doe a good & a reasonable thing and easy to be doen. Satin' sanus es & sobrius? Art thou wel in thy witte, and wel aduised?

Tu quidem illum planè prodis, Thou doest euen playnly or vtterly betray him.

Qui ille poterit esse in tuto, dic mihi? Howe may he possibly be in safetie, shew me? Qui pro quomodo.

Huic equidem cõsilio palmã do, In sayth I geue prycke and price vnto this deuise or coũsayle Of the prouerbes Palmam ferre, & palmam tribuere, it is shewed afore.

Hic me magnificè effero qui vim tantã in me & potestatem habeam tantæ astutiæ, in

thys

this I anaunce my selfe roially, that I haue within me so great might & habilitie to worke so great a subtilty.

Vera dicendo eos ambos fallam, I wyll beguile them both by telling the trouth,

At enim spem isthoc pacto rursum nuptiarū omnē eripis, Mary but by this meanes thou takest away agayne al hope of mariage.

Tu fortasse quid me fiat perupendis, dum illi consulas, Thou percase dooest lytle passe, what become of me, so that thou maist make some shyft for hym, or helpe hym. Of quid me fiat, with other lyke maner of speakynges, it is shewed afore.

Tantum sat habes? Arte thou contented or satisfyed wythe that alone?

Quid tum quæso? What then I pray you

Si hoc pater resciuerit, If my father shall haue knowledge of this.

Quid si redeo ad illos? What and if I goe backe againe to them?

Quid si cœlum ruat? What and if the skye fal? Read of this prouerbe in chil. Eraſ.

Metuo quid agam, I feare what I may doe.

Metuis? quasi non ea potestas sit tua, quo velis in tempore vt te exoluas. Dooest thou feare? as though it lay not in thine owne power to deliuer thy selfe whan thou be desposed.

Rem facias palam, Utter, breake, open, or, elſe

disclose the matter, or out with it.

¶ In the fourth Scene.

Me promissa huc induxerunt, Fayre words haue perswaded me to this: or, fayre promyses brought me in mind to come hither. For the latine worde may be taken in bothe those senses.

Quòd si is nunc me deceperit, sæpe obsecrans me vt veniam, frustra veniet, That if he shall nowe begulle me, manye a time hereafter, though he pray me neuer so fayre to come hither, he shal come in vaine.

Cum me venturum dixero, & constituero cum is certo renunciarit, when I shall haue sayd that I wyl come, and shal haue appointed whan, and whan he shall haue brought sure word agayne.

Cum spe pendebit amini, ac non veniam, He being in hope shal hange perplexe, and I wyl not come at al.

Syrus mihi tergo pœnas, pendet, Syrus shal abie on the bare skin for my cause, or I shall cause Syrus bare ribbes to smart for it.

Satis scitè promittit tibi, He maketh the mete lye prope promises.

At qui tu hunc iocari credis? faciet, nisi caueo but thinkeste thou ỹ he speaketh in bourde, nay, he wyl do it in dede, except I take hede.

Dormiunt, ego pol istos commouebo, these

feloes

feloes sleape, but in fateth I will raise them.

Audistin' homo iste modo quam villam demonstrauit proximam esse huic fūdo ad dextram? Diddest thou heare whan thys felowe shewed me erewhile of a maner place, that is adioynaunt and lieth next vnto this groūd here, on the right hande?

Currendo percurre, Renne euery foote a great pace.

Dic me hic oppidò inuitum esse, atq; seruari, Saye that I am here much agaynst my wil, and that I am so kept and holden here.

Dic me aliquo pacto verba his daturum esse, & venturum, Say that I will some waye or other deceiue these folkes, and come.

Quo mittis istunc quæso? iube maneat, whither art thou sendyng him here I pray thee? commaunde him to tary styll.

Est paratum argentum, atque iam dabitur, s. tibi, The money is ready, and shall be deliuered vnto you by and by.

Vt lubet num ego instō? As thou wilt, for dooe I crie on the for it? or, chose thee, dwe I tall on thee, or make any adoe for it?

Transeundum est nunc tibi ad illum, Thou must now go ouer to hym, or to his house.

Tua pōpa eò traducenda est, thou must take, conuey or bring ouer thither with thée al thy trayne. Pōpa, pæ, is any maner of glorious

lemne ostentacion or shew, and that as well in prosperitie as in a triumph, as also in aduersitie, as in funeralles. Lau. Val. li. 4. cle. c 39. Quam rem agis scelus? What entendest thou, or what thynge goest thou about, thou naughtie felow?

Argentum cudo, quod tibi dem. I am coynyng money, that I may gene vnto you.

Dignū me putas, quem illudas? Doest thou thynke me a mete man for the to mocke?

Non est temere, It is not for naught.

Etiam ne tecum huc res mihi est? Hast thou also any thyng to doo with me here?

Tuū tibi reddo, I gene you that ỳ is yours,

Quid est rei? What is the matter?

Omneis eos traduc ad vos properè, & feram quæ secum huc attulerunt, Take and conueigh them all to your house at ones, and let them take, beare, or carie all such thinges as they brought hither with theim.

Spærabit senex sumptū sibi leuatum esse horum, abitu, The old man shalbe in hope, that his chargs shal be diminished, lessed, or made lyghter by the goyng away of these folkes.

Ne ille, haud scit, hoc paulum lucri, quantum ei damni apportet. In fayeth full littell wooteth he, how greate losse and hyndraunce this litle small gaynes or sauyng shall cause him to haue, or, to susteyne.

Tu

Tu neſcis, quod ſcis, ſi ſapies, Thou knoweſt not that, that thou knoweſt, if thou wilte playe the wyſe man.

In the fifte Scene.

¶ Menedemi vicem miſeret me, I haue pitie on the ill chaunce of Menedemus We ſay in the ſingular numbre vicem, and vice, and no more: in the plurall numbre it hath al caſes, Some grammarians deriue and forme vices of the woorde vi, whyche in olde tyme was much taken and yet is Pro pugnis, for fyghtynge: as whan we saye in latine Vim mihi intulit, He layde violent handes on me, and fought with me, Vim ſibi intulit, He kylde him ſelfe. In the ſame ſignification is vices vſed in Plautus, where he ſaieth: Vices eius memorat, & cicatrices denudat. He telleth of the battailes that he hath foughten, and diſcouereth or ſheweth ope the ſcarres or print of the wounddes that he had. Sometymes vices is taken Pro pœnis, et incommodis, for punichement and miſchaunces diſpleaſures or aduerſitie. Hora. li. i. carm. Vicesque ſuperbe te maneant ipſum. Somtimes Pro periculo, for daunger and ieoperdie. Ver. Nec tela, nec vllas vitauiſſe vices Danaum. Sometimes Pro loco: for in the place or ſtede Horat. Vtar uice cotis, acutum reddere, quæ fertum valet exors ipſa ſecundi, I wtll be in the

stede of a wheat stone, whiche hath power to make knyues sharp, & yet it selfe hath no such propertie, ỹ it can cut, Laur, valla in annotac. contra. Raud. Toucheth the difference betwene Dolere alicuius casũ, & Dolere vicem.

Miseret me, tantum deuenisse ad eum mali, It pitieth me, that so great a myserortune hath chaunced vnto hym.

Ita magno desiderio fuit ei filius, He hath longed so greatly for his sonne. Desidero, ras raui, is to longe for, and thereof cometh desiderium.

Hosce aliquot dies non sentiet. For these few dayes he shall not fele it.

Verũ vbi videbit tãtos sibi sumptus domi cotidianos fieri, nec fieri modum, optabit rursum, vt abeat ab se filius, But whan he shall perceiue, that he shall be daiely at so greate charges, and therin lik to be no measure nor ende, he will wishe that his sonne wer gone from him again, Antonius Nebr. In that his boke, which he intitled Lexicon iuris ciuilis, sheweth and proueth, that Cotidie and cotidianus should be written with c, and not with q. Ab, in apposicion is read not onely set afore wordes beginning with vowels, but also with woordes beginnyng with almost all consonauntes: apud Plautum, Terentium, Liuium, and others plainely appeareth.

Sy-

Syrum optimè eccum, Loe here is Syrus meruaylous well or as well as can be.

Cessо hūc adoriri? Am I slacke or am I not quicke to set on him? Adoriri is to come vpon a man sodainly, as though a waite laid afore

Te mihi iamdudum exoptabā dari, I desired to haue the meete with me a good while gone: or I woulde veray fayne haue had the meete with me a good while sens. Of the vse of Iamdudum it is shewed afore.

Videre egisse iam nescio quid cum illo, Me thynketh thou hast been in hand with him about some thyng what so euer it is.

Dictum ac factum reddidi, I dispatched it with a woorde, or in the turnyng of an hand (as who shoulde saye) I did no rather moue the matter nor speake of it, but it was dwen by and by. Albeit. Erasin chil. Interpreteth and expoundeth this prouerbe to sygnify all maner diligence and labour necessarie to the doyng or bryngyng to passe of any thyng. For he sayeth, that dictum ac factum is a proverbiall speakynge, by whyche is signified, that we haue not omitted or lette passe anye thing belonging to the furtheraunce or performaūce of any matter or buisinesse And his example he bryngeth in this place of Terence, whych in that sence may be englished thus: I haue dooen as muche as is possible,

or as maye be dooen in the matter. Donat us sayeth, Dictum ac factum to be a prouerbial speakyng, betokenyng celeritie and spede in doyng or dispatchyng of a thyng. Terent. in And. ac. 2. sc. 3, Hæc sola est mulier, dictum ac factum, inuenerit aliquam causam, quãobrem eiiciat oppido, This glycerie is alone womã Some wil not faile, but at ones with the turnyng of an hande, to finde some quarell or other, to driue hir oute of the towne. And in the firste scene of the fifte act, in the same comedie Dictum factum huc abiit Clitipho, by and by cometh thither Clitipho.

Bona ne fide? s. fecisti, Didst thou it fayethfully, substancially, trustily, or earnestly? Non possum pati, quin caput tibi demulceã, I can not forbere, but I muste nedes stroke thy head. The selfe same thing may be sayed also by facere, thus, Non possum facere, quin caput tibi demulceam, And without eyther of both thus, Nõ possum quin caput tibi demulceã. Faciã boni tibi aliquid pro ista re, ac lubẽs I will doe the some good tourne for this that thou hast doen and that with all my hert.

Si scias quã scitè in mentem venerit, If thou knewest how properly it came in my minde

Vah, gloriare eueniſſe ex ſententia? Auant dweſt glorie, crake, or make thyne auaunte, that it hath chaunced as thou wouldeſt?

Non

Non herclè verò, Verum dico, Nay in fayeth I say trouth. Herclè, verò, be aduerbes of cõfirmyng and auouchyng.

Ausculta quod supereſt fallaciæ, Here that is behynd moze of this subtiltie oz falshode.

Seſe ipſe dicet tuam vidiſſe filiam, eius ſibi complacitam formam poſtquam aſpexerit, Him selfe wil shewe you, that he hath seene your daughter, and that hir beautie oz fauoz lyked him well, whan he saw hir.

Dicet ſe filiam tuam cupere vxorem, He wil shew you, that he woulde fayne haue your daughter to his wife.

Equidem prorſus nihil intelligo, In fayeth I vnderstand oz perceiue nothyng at all.

Vah.tardus es, Tushe thou arte a dull ſeloe, to vnderstande oz to perceiue a thynge. Argentum dabitur ei ad nuptias, aurum, atq; veſtem quî comparet, He shall haue money geuen him to his mariage, wherwith to bye clothe of golde and other apparaile. Aurum Here is take̅ foz cloth of gold, and so it is taken in diuers places of Titus Liuius, and namely in the concions of Cato and Lucius Valerius. Lib.32, ab vrbe condita, And Joachimus Perionius noteth the same.

Non ego perpetuo dicebam, vt illi dares, ſed vt ſimulares. ſ.te daturū, I saied not that thou shouldest geue it vnto him foz euer, but that

thou shouldest fayne shewe a contenaunce, or make as though thou wouldest geue it him.

Non mea est simulatio, I can no skil of suche feignyng, or, I can not make nor shewe no suche countenances.

Ita tu isthæc tua misceto, ne me admisceas Bryngе in, or medle of thine owne matters in such wise ỹ thou bring not me in amõges it. Egon' cui daturus non sim, vt ei despondeam? s. filiam, Shoulde I betrouth or make sure my daughter vnto hym, whome I wyll not leat or suffre to haue hir? There is eclipsis of oportet, decet, or conuenit.

Scitè poterat fieri, It myght so haue been doone prorely.

Ego hoc, quia dudum in tantopere iusseras eò cæpi. I began that for because that thou haddest bidden me so greatly or so instantly erewhyle.

Equidem isthuc æqui bonique facio, Truely I am nothyng discontẽted therw̃. Aequi bonique facere, æqui bonique cõsulere, æqui consulere, and boni consulere, Been elegant maner of latine speakynges, betokenynge the same that we say in englysh, to take wel in wooxth and in good gree. Example been euery where innumerable.

Maximè volo te dare operam vt fiat verum alia via, I will in any wyse that thou dwe the labour

labour and diligence, that it maye be dooen, but yet after an other waye.

Illuc quod tibi dixi de argento, quod iste debet Bacchidi, That that I spake to you of ỹ money, which this man oweth to Bacchis. Argentum reddendum est illi, He must haue his money again, or his money must be paied vnto him againe.

Neque tu scilicet eò nunc confugies, quid mea? s. refert, And in sayeth thou shalte not now haue any refuge to that saiynge (which some men vse) what haue I to doe therwith, or what perteineth the matter to me?

Num mihi datum est argentum? Was the money deliuered vnto me?

Num ille oppignerare filiam meam me in vito potuit? Myght he laye my daughter in pledge, or to gage, whether I would or not?

Verum illud dicunt, That is a true saiyng of men. Verum is a noune here in this place

Ius summum sæpe summa iniuria est, The rigour or the extremitie of the lawe, or of a mans right, is ofte times the greatest iniurie and wronge that may be.

Haud faciam. I will not dooe it.

Aliis si licet, tibi non licet, Though other mẽ may, yet thou maist not, or though it be leful for others, yet it is not leful for the. si for etsi

Omnes te in lauta, & bene aucta parte putant

All

All men thynke you to be one of theim, that liue welthily, and bēn of great substaunce.

Quin egomet iam ad eum deferam. s. argentum, Marie I my selfe will goe beare it vnto him by and by.

Imò filium iube potius. s. deferre argentum, Nay, rather bidde your sonne to beare it.

Quia enim in hunc translata est suspicio, Marie because that the suspicion of the matter is layde to him.

Videbitur magis verisimile esse, It shal appeare or seeme to be more true lyke.

Facilius conficiam quod volo, I shall the sooner and with more ease bring to passe that that I woulde.

Ipse adeo adest, abi, effer argentum, He is euen here now him selfe, goe thy wayes, and bryng forth the money.

In the sixte Scene.

¶Nulla est tam facilis res, quin difficilis sit, quam inuitus facias. There is nothyng so easie or light to be doen, but that it is hard if a man doe it by compulsiō, or against his will.

Vel hæc deambulatio quam non laboriosa, me ad languorem dedit, Euen the same little walkyng beyng nothing payneful, or being a thynge of no labour, yet hath made me all werie and faynt, Vel, in this place, is not a coniunction disiunctiue, but taken for Etiam

per

per enallagen partium. Ter. in Eun. Vel rex mihi ſemper agebat gratias. Euen the kynge him ſelfe did euer geueme thankes

Nec quicquam magis nūc metuo, quā ne denuo miſer aliquò extrudar hinc, And I feare nothyng more nowe, than that I ſhalbe ſhifted or driuen from hens ſome els whither.

Vt te omnes dii cum iſtoc inuento, cumque incepto perdiunt, All the gods take a vengeaunce vpon the with this thy deuiſe, and beginnyng. Perdiunt pro perdant. with others lyke much vſed in olde poetes. Vt pro vtinā, Whereof it is largely ſhewed afore.

Huiuſmodi mihi res ſemper comminiſcere, vbi me excarnifices, Thou doeſt alwayes deuiſe and inuent ſuch thinges for me, to torment and vexe me withall. Vbi. i. in quibus.

I tu hinc quò dignus es, Get the hens to the diuel The wordes ſound thus. Go hens whyther thou art woorthy to goe. (as who ſhould ſaye) whither thou haſt deſerued to goe, and becauſe they be vſed & ſpoke alwayes in indignacion, they may be aptely and well enghſhed, as afore, for that is our moſte vſed maner of ſpeakyng in engliſhe.

Quam penè tua me perdidit proteruitas? How nere thy ſaucineſſe had vndoen me, or howe thy malopertneſſe had almoſte vtterly caſt me awaye? Of proteruus, proteruitas,

or

or proteruia, procax, procacitas, petulans, and petulantia. read Lau. Vall. li. 4. cleg. ca. 105.

Vellem herclè factum, In fayeth I woulde it had been so.

Næ me isthuc ex te prius audisse gaudeo, q̃ argentum haberes, quod daturus iam fui, In faith I am glad that I haue heard that word of thy mouthe, before thou haddest receyued the money, whiche I was ready and about to deliuer now by and by. It maye be sayd ex te audisse, à te audisse, & de te audisse, as sheweth Lau. Vall. li. 3. ele. ca. 66.

Iam non sum iratus, Now I am not angry

Scin' vbi nunc sit tibi tua Bacchis? Dooest thou know, or canst thou tell where now to fynde thy beste beloue Bacchis?

Bono animo es, Be of good chere.

Ludis fortasse me, Percase thou mockest or bourdest with me.

Ipsa re experibere, Thou shalt proue or see it in verie deede. It is already shewed, that in old time verbes of the fourth conjugatiõ fourmed their future tenses of ỹ indicatiue mode in bo, and bor.

Næ ego fortunatus homo sum, Truely I am a fortunate feloe, or truely I haue good chaunce and fortune.

Deamo te Syre. O Syrus I loue the with al my hert. Deamo. i. valde amo For the pre-

posi-

position de, in composicion somtymes betokeneth increasyng, all be it, most times it signifieth diminucion or priuacion.

Obsecundato in loco, Be ruled or folow the appetite of a man at some tyme, For Locus in such maner speakynges is taken and vsed also Pro tempore, & pro re, Obsecundare est obtemperare, obsequi, & omnia ad alterius velut nutum facere.

Caue quidam admiratus sies, Beware that thou make no maruailyng at the matter.

Quod imperabit, facito, What he shall byd or commaunde the to doe, doe it.

Loquitur paucula, saye little, or speake but few wordes,

In the seuenth Scene.

¶ Vbi Clitipho nunc est? Where is Clitipho now?

Eccum me, inque, Here I am saye thou.

Quid rei esset dixti huic? Hast thou shewed him here, what the matter is?

Dixi plæraq; omnia. s. ei, I haue tolde him the most part of all.

Cape hoc argentū, ac defer. s. ad eum, Haue here this money, and goe beare it vnto him.

Hei quid stas lapis? Alas why standest thou dead stone?

Quin accipis? s. argentum, Why doest thou not take it? Quin, pro quid non. i, cur non.

Sequere

Sequere hâc me ocyus, Come after me this waye at ones, apace, or quickely.

Tu hic nos, dum eximus, interea operibere, Thou shalte tarye here for vs in the meane while, till we come foorth.

Nihil est illic quod moremur diutius, There is no cause why for vs to tary there any lõg space.

Minas quidam iam decem habet à me filia, My daughter hath there now already of me tenne poundes sterlynge. Mina in Athenes and the countrey of Greece there about was as muche in summe as Libra in the cytie of Rome, and Libra Romana was equall with our pounde sterlynge.

Decem minas pro alimentis esse nunc duco datas, Tenne poundes I recken nowe as geuen or payed for hir table.

Hasce prò ornamentis consequentur alteræ. s. decem minæ, After theim muste goe other tenne poundes for hir apparaile.

Porro hæc talenta dotis apposcent duo, And these two wil requite besides and aboue that one hundreth poundes to hir mariage. Dos dotis proprely is the money thatis geuẽ with any woman, or thatshe bryngeth wyth hyr mariage, and by translacion it is taken for any gyfte of nature or otherwise: as prudence, iustice, and fortitude, with other ver-

tues

tues be called Dotes animi: beautie strength, stature, ben Dotes corporis: so dotes ingenii. &c, Of talentum it is shewed afore.

Note that here is set hæc for hæ plurally, & the neutre gender for the feminine. For nert afore went alteræ decē minæ. So Terence afore in Eunucho, speakyng de ancillis Thaidis. Continuo hæc adornant, vt lauet, pro hæ adornant, anon the maidens made al thinges ready that she might washe.

Idem in Phor, Hæc illæ erant itiones, pro hæ illæ erant itiones, This was all the goinges in and out: And the same noten both Donatus and Io, Calphur.

Mihi nunc, relictis omnibus, inueniendus est aliquis, labore inuenta, mea cui dem bona, I must be fayne now, all other thynges layd aside, to finde som man, vnto whom to geue my gooddes gotten with great labour.

Labore inuenta, i. parta, vel parata.

Multo omnium nunc me fortunatissimum factum puto esse gnate, cum te intelligo resipisse, pro resipuisse, I thynke my selfe becomed the most fortunate and happy of al mē, now that I sée thée me sonne retourned and come agayne to goodnesse.

Vt errat: How we greatly is he deceyued, or how farre is he out of the waye.

Te ipsum quærebam Chreme, I sought for you

you, and no man els Chremes.

Cedo, quid vis? Tell me, what wouldest thou haue? or, shewe me what is thy will:

Quid tu hominis es? What a felowe arte thou? Of suche maner latine speakinges it is noted afore.

Iam ne oblitus es, inter nos quid sit dictum? Hast thou now sins forgotte what was sayed betwene vs?

Ea res nunc agitur ipsa, Euen veray that, we goe about now.

Erraui, I was beguiled or deceiued.

Sic res acta est, It was euen right so.

Quanta spe decidi? Out of howe great hope am I fallen?

Id est profecto, It is euen that surely.

Frustra gauisus sum miser, I was glad for nothyng, vnhappy boddy that I am.

Quiduis iam malo, quã hunc amittere, I wil now suffer any misaduenture in the world, rather than lese him here, or, haue him goe from me. Quiduis iam malo. s. facere ac pati.

Quid nunc renunciem abs te responsum? What shall I beare worde agayne now, that thou hast aunswered?

Ne sentiat me sensisse, atq; ægrè ferat, Least that he espie me to haue perceiued ỹ matter, and so be discontented.

Nimium illi indulges, You make to muche of him

of him, or you coker him to much, or you ſuf
fre him to much to take his pleaſure, and to
haue his owne minde

In ceptum eſt, perfice hoc mihi prepetuò, ỹ matter is already ones entred and begun, goe me through with it ſtil.

Dic egiſſe te de nuptijs. ſ. mecum, Saye that you haue bene in hand with me for or about the maryage.

Dicã, quid deinde? I wyl, what then after?

Dic me facturum eſſe omnia, Saye ỹ I wil do al things.

Dic generum placere. ſ. mihi, Say ỹ my ſon in law lyketh me wel.

Iſthuc volueram, That was my deſire.

Quam ocyſsime vt des, That thou mayeſt geue it very haſtily.

Næ tu propediem iſtius obſaturabere, in fayth thou ſhalt ſone or ſhortly haue thy bely ful of that geare,

Hæc cautim & paulatim dabis, ſi ſapies, thou ſhalt geue theſe thinges warely, and by litle e litle, if thou wilt play the wiſe man.

Abi intrò, videſ quid poſtulent, Go thy way in and ſée what they lacke, or what they wolde haue. Poſtulo, las is properly to aſke or to requyre.

Ego domi erò, ſi quid me voles, I wyll be at at home, if thou wilt any thing with me.

Te sciente faciã quicquid egero, thou shalte be of counsayle what soeuer I shal doe, or I wil do nothing, but the beyng of counsayle. For Te sciente is the ablatiue case absolute.

Out of the fifte act in the first Scene.

Ego me non tam astutum, neque ita perspicacem esse scio, I know my selfe not to be so crafty or wily, ne so quicke in perceyuing or espying of things.

Hic adiutor meus, & monitor, & præmonstrator, hoc mihi præstat, This mine helper, and counsaylour, and leadour, or pointer of ỹ way is aboue me, or better thenne I in this point. Præmõstrator, toris, is he that goeth before a man to guide him, and to shew hym ỹ way, and as who should say, to leade hym by the hand.

In me quiduis harum rerum cõuenit, quæ sunt dicta in stultũ, caudex, stipes, asinus plũbeus, al those thinges may wel be sayd vnto me, that bee commenlye sayde agaynste a fole, as to bee called a blocke or a stumpe, a stocke, an asse, an heuy head, as who shoulde saye, I maye well be called a blocke, a stocke, an asse, a dulhead, with al other such names as be geuen to folishe and dull felowes, in despite or in derision. Caudex is the foote and lowest parte of the stocke of a træ nerte

vnto

vnto the rootes. Stipes, ſtipitis, is a logge, that is ſet faſt in the ground. Plumbum, bi, is latine for leade: wherof plumbeus, bea beum, a thyng made of the mettale of lead, and by tranſlation a man, or anye other thynge of the propertie and condicion of lead, that is to wete, heuy, blunt, and dulle: wherof is taken a latine prouerbe: Plumbeo iugulare gladio, to cutte ones throte with a ſworde of lead that is to ſaye, to goe aboute and to laboure to ouercome or conuince a manne wythe a vayne, light & ſklendre reaſon or argument, The prouerbe Cicero doth vſe.

In illum nil poteſt. ſ. dici, Nothing can be ſaid againſt him.

Exuderat eius ſtultitia hæc omnia, the folliſhneſſe of him paſſeth al this.

Deſine deos gratulando obtundere, Leaue or forbeare to dull the goddes wyth geuinge thankes to them for thy good chaunce or fortune. Gratulor, laris, hath two ſignifications, the one is to make ioy and to ſay or to teſtifye in woordes, that thou art glad of the good fortune or happy chance, either of any other man or els of thine owne ſelfe. And in this ſignification Gratulor wil haue after him a datiue caſe of the party, for whoſe cauſe ſuch ioying or teſtificacion of gladneſſe is made, whether it bee thy ſelfe or elles anye other

body, as Gratulor tibi, quod tam gratiosus sis apud principem, I am glade, that you bee in such high fauour with your prince. Gratulor mihi, cui hoc sæculo tam literato nasci contigerit, I am glad on myne owne behalfe, that it was my chaunce to be borne in this tyme, when letters so wel flourished. Wher note, that gratulor besydes the sayde datiue case, may haue after him also, of the thynge that you alledge, wherefore you say that you be glad, an accusatiue without a prepositiō, or an accusatiue with the prepositiō ob, or els an ablatiue with the prepositiō de: as, I am glad that you haue that office: Gratulor tibi istum magistratū, or Gratulor tibi ob istū magistratū, or els gratulor tibi de isto magistratu. So Gratulor tibi nouum istum honorem, or ob nouum istum honorē, or de nouo isto honore, I am glad on your behalfe, of this your new promotion. Al be it, the poets sometimes leaue oute the datiue case, especially when it is a pronowne: as Ouid. in epist. Gratulor Occhaliā titulis accedere nostris, wher the datiue is vnderstanded, which may be tibi, mihi, or nobis. Id de arteam. Prisca, inuent alios, ego me nunc de nigr natum Gratulor: wher is vnderstanded mihi. Somtimes also in orators, the datiue is not expressed, but omitted and vnderstanded. Quint. in pasc.

ca

cadauer. Gratulemur iã, quod nulla ciuitas fame laboret. wher is vnderstanded nobis. And by reason of such omission of the datiue case some grammarians haue though gratulari idem esse quod gaudere, to ioye to reioise or to be glad, a lledgyng for their autorite & examples aboue wry ten: But Laur. Val. li. 5. eleg. ca. 42. doeth not alowe them, wel considering, that gratulacion may be, wher not only no ioye or gladnes is, but also entier & hertie for ow, as a man maye saye or testifye that he is glade of the promocion of an other man (whych is in latine Gratulari alicui nouam dignitatem) and yet in his hart be right sorye for the same. Gratulor is also taken sometime for gratias agere, to geue thankes, but that is in maner neuer, but to the gods immortal. So that in this signification it is the same that supplicare, to praye and to doe our deuocions to the gods. Tit. Li. Triumphantes in capitolium ascēdebāt, Ioui optimo Maximo, ceterisque dijs gratulatum, Suche persons as triuphed in old time in the citie of Rome vsed to ascend or to go vp into the capitol castel or toure of ỹ citie, to gene deuout thanks, vnto the most good and most mighty Iupiter, and vnto the other gods. Soo that Gratulari Deo & superis, is to gene deuoute thankes vnto God, and to his sayncte, for

any benefite, felicitie, or happy chaũce receiued. And so is gratulando taken here in this place of Terence, and there is vnderstanded eis nempe dijs.

Desine obtundere, nisi illos ex tuo ingenio iudicas, vt nihil credas intelligere, nisi idem dictum est centies. Leaue dullyng theym ercepte thou esteme and iudge theym of thine owne propertie, that is, that thou thynkeste them to perceiue or vnderstand nothing, but if the same haue bẽn spoken, repeted, or rehersed an hundred times.

Quid risisti? Wherfore didst thou laugh?

Serui venere in mentem Syri calliditates, I remembred, or I thought vpõ the subtil or wily deuyses of my seruaunt Syrus.

Itane? Yea, or in dede.

Vultus quoque hominum fingit scelus, the vngracious harlotte can facion or transpose also the countenaunces and lookes of men. Scelus for scelestus per emphasin, aut potius auxesin, as is shewed afore. Io. Riuius in his castigacions vpon Teren noteth these wordes in this place, and expouneth the same in such wyse, that he taketh the sense and meaning of them to be this, vultus quoque hominum fingit scelus, The vngracious felow can also transpose or facion the countenaunces of men (that is) can make or cause men to

lwke

loke and to haue ſuch countenaunces as him liſteth, meaneth by Syrus, that hee hadde in ſuch wyſe taught and enſtructed Clinia, that he could facion his looke and countenaunce at his pleaſure. and counterfaite any facion of countenance that he would him ſelfe. And in this ſenſe, it beſt agreeth with the wordes next folowynge, whych bēn theſe. Gnatus quod ſe adſimular lætum, id dicis? that my ſonne maketh a countenaūce as he wer glad ſpeake you of that? And fingere vultum, in the ſelfe ſame ſenſe vſeth Cæſer. li. 1. bel. Gall where he ſayth thus. Hi neque vultum fingere, neq; interdum lacrumas tenere poterant These mē could neither feine or make a good countenaunce, nor yet ſomtimes hold or for beare weping (as who ſhould ſay) they could not hyde nor diſſemble their feare, but that there appered in theyr faces and countenaūces euidente notes and tokens, that in theyr myndes and heartes they were ſore troubled and vexed, and afeard of puniſhment And of the ſame cometh a prouerbial ſpeaking: Fortunā ſibi quiſque fingit, Euery man maketh (as who ſhoulde ſaye) as cauſer of his owne fortune be it good or bad as who ſhould ſay, they that be good or vertuous or learned, or haue any honeſt crafte or occupacion, ſhall haue good fortune, and ſhall bee ſuſteyned

therby, and liue wel, and contrary wise they that be idle felows, nor haue any learning, nor occupacion, but be flagicious and ful of mischiefe, shal not liue wel, but in misery, wherof they may alwayes thanke them selues as causers of they owne fortune.

Idem isthuc mihi venit in mentē, I remembred, or I thought vpō euē ỹ selfe same thing Magis, si magis noris, putes ita rem esse, Thou wouldest much more think it to be so, if thou didst better know the matter.

Ain tu? Sayest thou so?

Hoc prius scire expeto, This I desyre to know first.

Mira narras, thou tellest a marualous tale. Mira the accusatiue plural, neutre gender, put substantiuely.

Quid est, quod amplius simuletur? What is there that is feygned more then this?

Est mihi retro vltimis in ædibus conclaue quoddam, I haue a certayne parlour behind or in the backe side in the furmost part of all my house.

Lectus vestimentis stratus est, There be clothes layd vpon the bedde.

Quid postquam hoc est factū? What, whan that was doen?

Huc abijt Clitipho, Bacchis consecuta est illico, Thither goeth Clitipho, and after goeth

Bac

Bacchis at the hard heles of him. Consequi is to folde, as we vse to say in englishe cheke by cheke, or at the hard heles. &c.

Vbi abiere introˆ, operuere ostium, As sone as they were gotten in, they closed or shut to the dore.

Clinia hæc fieri videbat? Did Clinia se al thys doen?

Quid ni? mecum vnà simul, what els? euen together with me. Quid ni. s. viderit. Vnà simul it is the figure pleonasmus, of whych it is shewed afore.

Decem dierum vix mihi est familia, My house should may scarcelye endure or holde tenne days longer (as who should say) I shal not be able to continue householding or keping of an house ten dayes longer.

Ille o peram amico dat suo, He attendeth vpon his friende.

An dubium. i tibi? hast thou any doubt of ý? Quenquam animo tam comi esse, aut leni putas? Thinkest thou any man to be of so familiar, or so gentle an hart? Hic hæc comis & hoc come, is he that is gentle and familiar, & nothing statelike nor high minded or strang Hic hæc lenis, hoc lene, is he ý is not roughe or sharpe, nor sone moued to anger but is gẽtle & sone contented or pleased, and is full of sufferaunce.

Quo

Quo verba facilius dentur mihi, That I may the soner be deceyued.

Merito mihi nunc ego succenseo, I am angrie with my selfe now, not without a cause Quot res dedere, vbi possim persentiscere, nisi essem lapis, How manye thynges haue they wonen, wherby I might haue perceyued it if I had not bene a very stone.

An ne illud inultum ferent? Shall they escape wyth it vnpunished?

Non tu te cohibes? Wilt thou not refraine or kepe thy selfe in?

Non tu te respicis? Dost thou nothinge regard thy selfe?

Non ego tibi exempli satis sum? Am not I example good enoughe for the?

Præ iracundia non sum apud me, I am oute of my witte for anger.

Tene isthuc loqui? scilicet, decet, conuenit, vel oportet, Such a word to come out of my mouth?

Nonne id flagitium est te alijs consilium dare foris sapere, tibi non posse auxiliarier? Is not this a very naughty thing, that thou canst geue counsayle vnto others, and to be wise in other mens matters, and not to be hable to helpe or cause thyne owne selfe?

Fac te esse patrem sentiat, So doe, that he may perceiue and fele the to be his father.

Fac

Fac vt audeat tibi credere omnia, So do that he may committe and shew vnto the al things. Credere alicui in this signification is to committe vnto any man al secretes, and to kepe nor hide nothyng from him.

Fac nequam aliam quærat copiam, So do ꝑ he may not seke for any other helpe.

Fac ne te deserat, so do that he may not forsake the.

Imò abeat potius multo quouis gentium, quã hic perflagitium, ad inopiam redigat patrem, Nay mary let him go from hens to ꝑ worlds end, much rather then he should here throughe his michiefe and vngracious facion of lyuing, vndoe his father, and bryngе him to pouerty and nede or beggery. Of this word gentium, how it is added vnto dyuerse aduerbes, it is largely declared afore.

Si illi pergã suppeditare sũptibus, mihi illæc vere ad rastros res redit, If I shoulde geue him as much money, as he would spend, that would surely bryng me to the rake and the spade: as who would say, it would vndoe me and make me a very beggar in dede: and it is elegantly sayd in latine. Res mihi ad rastros redit. I must be faine to take a rake and a spade in my hande (as who shoulde say) to dygge and to delue for my lyuyng. Suppeditare illi sumptibus, may otherwyse also be

said

ſayd in latine, Suppeditare illi ſumptus, and this latter is more vſed.

Quot incommoditates in hac re accipies, ni ſi caues? How many incomodities of diſpleaſures ſhalt thou haue in this thinge, except thou beware or take hede? Al be it, Io. Riuius in hys caſtigacions readeth, Quot incommoda tibi in hac re capies, &c.

Difficilē oſtendis te eſſe, ignoſces tum poſt, Thou ſheweſt thy ſelf, hard, ſore, or heuy towards him, yet thou wylte forgeue or pardone him at laſt. Poſt i. poſtea, and it is here an aduerbe and not a prepoſitiō, for it gouerneth no caſe, wherof alſo it is annoted afore.

Neſcis quam doleam, Thou knoweſte not how ſore I am.

Quid obticuiſti? why doeſt thou not ſpeake? Of the propre ſygnificacion of Obticio: it is ſhewed afore.

Ita dico, So I ſay,

Ne quid vereare, Be not afeard, or feare nothing.

Nil dos nos mouet, We care nothing for any money to her mariage.

Duo talenta pro re noſtra ego eſſe decreui ſatis, I haue determined or iudged, that one hundred pounds is enough for one of my ſubſtaunce.

Ita dictu opus eſt, ſi me vis ſaluum eſſe & re

& fi-

& filium, Thou muste nedes so saye, if thou wylte haue my lyfe saued, and my goodes & my son. Here is the figure of cõstruction called zeugma, whych is whan a verbe or an adiectiue is reduced and referred vnto diuerse nominatiue cases or substantiues, that is to wete, vnto the nominatiue or substantiue ỹ is next vnto it erpressely & vnto al the others by vnderstandyng or repeting: Ego & tu viuis, I and thou liue, wher viuis is reduced & referred vnto two nominatiue cases, that is to wete ego and tu, And wyth the nerte, ỹ is tu, it accordeth in nomber and person erpressely, and with the further that is ego, by vnderstandyng thus: Ego ſ. viuo, & tu viuis, So cœli mouendi sunt & terra.

Where mouendi and sunt according with ỹ next, that is cœli erpressely that is to say, the verbe in nombre and person, and the adiectiue in case, gendre, & nombre And wih the further terra, they both according not, but by vnderstandyng thus, Cœli mouendi sunt, & terra, ſ, mouenda eſt. So Vir. Hic illiꝰ arma, hic currus fuit, wher the sence and oracion is thus to be made perfite. Hic illiꝰ arma ſ. fuerunt. Hic currus fuit, &c. Againe, Ego & vxor mea eſt docta. The perfecte speakynge is this, Ego ſ. ſum doctus, & vxor mea eſt docta vel, Ego ſum doctus, & vxor, ſ. eſt doc-

ta-

ca. Yet this notwythstandyng, if there bee anye comparacion, the verbe or the adiectyue may accord wyth the further. As in example we say not, Ego melius q̄ tu scribis, but Ego melius q̄ tu scribo, I wryte better then thou. Lykewyse if there bee anye similitude, the verbe or adiectiue shal accorde wyth the further nominatiue or substantiue: as Ego sicut tu sentio, and not Ego sicut tu sentis, I thynke as thou dooeste, or I am of the minde that thou art. And in ỹ psalme Ego sicut fœnum arui, and not ego sicut fœnū aruit, also by ỹ coniunction nisi, thus. Talē filiū nulla nisi tu pararet, & not parares: but by vnderstandyng. And here note, that zeugma, maye bee three maner wayes. First in person, as Ego & tu viuis: Secondarily in gendre, as Rex et regina est irata: Thirdly in numbre, as Cic. Nihil te hic munitissim⁹ habendi senatus locus, nihil horum ora, vultusq; mouerunt? Hath his most stronge place, that the parlyamente is kept in, & the faces or counteuaunces or lokes of these men beyng present and beholdyng the, moued the nothyng at al?

Note further, that there bee three kyndes of zeugma. One called in grēke protozeugma, that is, whenne the verbe or the adiectiue is set in the begynnynge: as Dormi ego & tu,

An other is called mesozeugma, whyche is when

is when the verbe or the adiectiue is set in ỹ myddes: as Ego dormio et tu, The thyrde is called Hypozeugma, and that is where the verbe is put in thende: as Ego & tu dormis. But when a verbe or an adiectiue is reduced vnto diuers nominatiue cases or substãtiues and agreeth wyth them both, the grammarians callen it zeugma locutionis of speaking non constructionis, and not of construction, As in the example of Cicero afore, Nihil horum ora vultusque mouerunt, Agayne Ioannes est eruditus et Petrus, zeugma requireth fower thynges: First diuers substantiues, as Rex & regina: Secundarily a coniunctiõ as & Thyrdly a verbe or an adiectiue, as irata est: Fourthly ỹ the same verbe or adiectiue do agre expressely with the nert nominatiue or substãtiue, as Rex & regina est irata, wher note ỹ the coniunction may be either a coniunctiue, a disiũctiue, or els an expletiue, it may be also an aduerbe in stede of a coniũctiõ as Cubas vbi ego, Thou lyest wher I do. Cœnas quando nos, Thou suppest whan we do. Hæc ferè de zeugmate Gerardus Lystrius. Id mirari te simulato, & illum rogato simulquã obrem id faciam, Make as though thou diddest meruayle therat, & together therwith demaund of hym, wherfore I do it.

Ego vero, quãobrẽ id facias, nescio, and in

tãdo

bede to, I know not wherfore thou doeest it. Ego id facio, vt eius animum qui nunc luxuria & lasciuia diffluit retundam, I do it that I may cleane dashe his hart or mynd, whyche now renneth at rouers in riotte and wantonnesse. Diffluere proprely is to renne abrode in dyuers places, as water doeth, and by trãslacion it is to be riottous and wild, renning at large, nothing refreigning himselfe. Semibleably retundere proprely is to make dul or blunt as in a knife, when the poinct or edge of it is turned. And the same by translacion is to abate, to bryng downe, and (as we vse much to saye nowe) to dashe, to blancke, and to appalle, Luxuria, riæ, and luxus, xus, xui is taken for riot, & not for lecherie. Libido, bidinis is latine for lecherie, and lasciuia perteyneth to the same. For lasciuus proprely is he that is lecherour both in liuyng and also in wordes. Ex Lau. Val.

Redigam eum, vt quò se vertat nesciat, I wyl bring him to that poinct, that he shal not wotte whether to tourne him. A chylde may meruaile why Terence saith not nesciet rather then nesciat, seynge that our maner of speaking in englishe so sowneth, as thoughe it shold be the future tense of the indicatiue mode. But it is to be noted, that this particle vt, is neuer ioyned wythe verbes of the in-

di-

indicatiue mode. For Vt nesciat in this maner speakynge, is the same that barbarous, rude, and vnlerned persones saye thus, quod nesciet, But the latine phrase is otherwyse. Therefore in this maner speakynge with others like it is necessarye to put the presente tense of the subiunctiue mode in stede of the future of ỹ indicatiue mode. And this is also noted in the litel boke, De corrupti sermonis emendatione. And this exaumple of Terẽce is there brought in. Quò se vertat, id est,

Quò se vertere debeat, It is the potenciall mode.

Mitte me, Leat me goe, or leat me alone. Sine me in hac re gerere mihi morem, Suffre me in thys thing to folow myne owne appetite, or to haue mine owne minde & pleasure.

Itàne vis? Wilt thou so? Or, is that thy mynde?

Vxorem accersat, Leat hym sende for hys wyfe.

Dictis confutabitur, He shall be conuinced or blanked with wordes or reasons. Confutatas, is to auoyde a man in suche wyse, that he can nothyng more allege nor saye for him selfe.

Eum si viuo, adeo exarnatum dabo, adeo depexum, vt dum viuat, meminerit semper mei. If I lyue, I will so berayе hym, and so decke

or trymme hym, that as long as he liueth he shall euer remembre me, or thynke on me. Depexus, xa, xum, cometh of depecto, which is diligenter pecto, to kembe diligentely. Ouid, l. 3. fast. Interea liber depexos crinibus in dos Vicit, & eo diues ab orbe venit. Per metaphoram, vel potius ironiam, It is taken and vsed in the ill parte. So that depexus, which is properly wel kembed, and hauyng a bushe well decked, is taken for the contrarie, that is ill arayde and ill handled.

Sibi me pro ridiculo, ac delectamento putat, He reputeth me as his laughing stocke, and as one to make him sporte and pastyme.

Non auderet hæc facere viduæ mulieri, quæ in me fecit, He durst not haue doen vnto a wydow, or a lone woman, that he hath doen agaynst me. Vidua, duæ, Is a lone woman and a wydowe, whose housebande is deceased: and because women (especially suche as haue no husbandes to helpe and defende thē frō iniuries and wronges) for the most part be nothyng set by, but had in contempt, and reputed as abiectes and vile persons, which no man careth for, nor feareth to delude and mocke, therfore he vseth here that comparison and example.

In the second Scene.

¶ Omnem de me eiecit animum, He hath cast

taſt his mynde away from me.

Quodnam ob facinus? For what acte, déede, or treſpaſſe?

Quid ego tantū ſceleris admiſit miſer? What ſo great and heynous treſpaſſe haue I perpetrate or doone vnhappy body that I am?

Vulgo id faciunt, They dooe it commonly (as who ſhould ſay) euery body vſeth to dooe this thyng that I haue dooen.

Scio tibi eſſe hoc grauius multo, ac durius, I know that this thing is to thée much more greuous and harde.

Ego haud minus ægrè patior, I take the matter euen as greuously.

Neſcio, nec rationem capio, I know it not, nor I perceyue nor vnderſtande not the reaſon of it.

Tibi bene ex animo volo, I would the wel with all my hart.

Hic patrem aſtare aiebas? Stode my father here, ſayeſt thou?

Quid me incuſas? Why blameſt thou me? or why layeſt thou fault or blame in me?

Quicquid ego huius feci, tibi proſpexi, & ſtultitiæ tuæ, What ſo euer I haue doen in this matter, I did it to helpe thee and thy folyſhneſſe. Proſpicere is to looke or to ſee vnto, and to prouide or ſhifte for.

Te vidi animo eſſe omiſſo, I ſawe or marked

the to be of a negligent or recheſſe mynde.

Omiſſo.i. negligenti. So in Adelp. At enim metuas, ne ab re ſint omiſsiores paulo, Mary but pertaſe thou wilt feare and caſt perils, that they ſhold be negligent about their own profit, and about getting money to ſuſteine them or to liue by:

Vidi te, ſuauia in præſentia quæ eſſent prima habere, neq; conſulere in longitudinem. I ſaw or marked the to ſet moſt by thoſe thinges, which be ſweete pleaſaunt, and delectable for the while, and not to prouide for any ſpace or longe time to come.

Cæpi rationem, vt neq; egeres, neq; hæc poſſes perdere, I begun to take ſuch awaye that neyther thou mighteſt be brought to pouertie, neede, or penurie, nor yet myghteſt leſe this that thou haſt.

Eis commiſi & credidi, I haue committed and put all the matter to them.

Ibi tuæ ſtultitiæ ſemper erit præſidium, There ſhal be alwayes a refuge and place of ſuccour for thy foolyſheneſſe,

Diſperii, ſceleſtus quantas turbas conſciui inſciens? I am vndoone vngracious felowe that I am, howe greate troublous buſſineſſe haue I procured vnwetyng?

Emori cupio, I would faine die, or I wolde I wer out of the worlde, or I would gladly be

oute

out of my lyke.

Prius quæso, disce quid sit viuere, vbi scies, si displicebit vita, tũ isthoc vtitor, I praye the first learne, what it is to liue in deede, and after that thou shalt knowe it, than if good lyfe shall misselike thee, than vse this facion that thou dwell now. Viuere, is here take for secundum virtutem viuere, To liue after the rule of vertue. And Vita here is taken for actus & mores, as who should saye, the lyfe actiue, morall, and vertuous. So in Phormio

Quem ego in vita vidi optimum, Whome I haue seene meruailous good, honest, and vertuous of liuyng.

Quæ ista est prauitas, aut ecmentia? What naughtie facion is this, or what madnesse?

Quod peccaui ego, id obest huic, That that I haue offended hurteth him here.

Ne te admisce, medle not thou in the matter. Ne an aduerbe of forbidding may be ioygned with verbes of ỹ imperatiue mode, or of the subiunctiue mode indifferently. Non in the same signification is ioigned with verbes of the subiunctiue mode only, and not of the imperatiue mode.

Nemo te accusat, No man accuseth, blameth, or appeacheth the, or, no man complaineth on thee.

Nec tu aram tibi neque precatorem pararis,

Neither take saintuarie for the matter, ne yet prouide, get or make any spokesman, peticioner, or intercessour for thee. Pararis for paraueris, per syncopen. And it is the future tense of the subiunctiue mode set for the imperatiue mode.

Nihil succenseo tibi, I am nothing angry with thee.

Rogasse vellem, vnde mihi peterem cibum, I would I had asked of him, where I should require my meate and drinke.

Nos abalienauit, He hath geuen vs ouer, or he hath cast vs of, or, he hath forbeade vs his house.

Irrides in re tanta, neque in me quicquam consilio adiuuas? Doest thou mocke or iest in so great a matter, nor helpest me nothing at al with thy counsayle?

Ego dicam quod mihi in mentem, tu diiudica, I will say that is in my minde, and thã iudge thou. In mentem. s. venit, or els in mentem. s. est, for in mente est, per antiptôsin, all be it, in the mergine of Basille impzintynge it is noted (as founden read in some exemplaries) not in mentem, but in mente est.

Inuenta est causa, qua te expellerent, There was a quarel foũd, wherby thy myght driue or thrust thee out.

Est verisimile, It is lyke so.

An

An tu ob hoc peccatum, esse illum iratum putas? Doest thou suppose or thinke, that he is angrie for this offence?

Non arbitror, I thynke not.

Nunc aliud specta, Now marke an nother thynge, or yet more ouer consider an other thing. For I thynke nunc here to be take for Iã, which very oft and many tymes is taken for Præterea, insuper, ad hæc, Furthermore besides al this. &c.

Matres oẽs filiis in peccato adiutrices solent esse, Al mothers vsen or ben wõt to help their sonnes, whan thei haue doen any faut.

Matres filiis auxilio in paterna iniuria solẽt esse, Mothers are wonte to helpe their children, whan their fathers do them wrong, or be vnreasonable.

Id non sit, That is not dooen.

Suspitionem istã ex illis quære, Demaunde of thẽ, and enquire the case of this suspicion.

Rem profer palã, Vtter the matter plainly.

Si non est verum, ad misericordiam ambos adduces cito, If it be not true, thou shalt anone moue and bring them both to piety and compassion.

Recte suades, Thou geuest me good counsaile.

Sat rectè hoc mihi in mentẽ venit, this came verie well vnto my minde or remembraũce.

Eum pretatorem mihi paro, Hym will I geat to be ſpokeſman, peticioner, oꝛ interceſſour foꝛ me.

Seni noſtro fidei nihil habeo, I truſte oure olde man nere a dele, oꝛ I haue no truſte oꝛ affiaunce at all in the olde man my mayſter.

In the third Scene.

¶ Profectò, niſi canes tu homo, aliquid conficies mali, Undoubtedly, except thou beware thou feloe, thou ſhalt wooꝛke oꝛ bꝛinge vppe ſome miſchiefe.

Miror quomodo tam ineptum quidquam potuerit tibi venire in mentem, I meruaile how any ſo folithe a thyng coulde come vnto thy mynde.

Pergin' mulier eſſe? Wilt thou be a woman ſtill? as who ſhould ſaye, Wilt thou neuer leaue thy womans condicions?

Vllam ne ego rem vnquam volui, quin tu in ea re mihi aduerſator fueris? Was I euer minded oꝛ intiſing to haue doen any thyng, but that thou haſte reſiſted & ben againſt me therin. Terence in the text, ſpeaking in the perſon of Chremes vnto Sostrata, beynge a woman, ſayeth Aduerſatrix.

Si rogitē iam, quid eſt quod peccē, aut quāobrem hoc faciā, neſcias, If I wold now aſke of the, what it is, wherin I dooe amiſſe, oꝛ wher foꝛe I dooe this ſame, thou couldeſt not tell.

In

In qua re nunc tã confidenter reſtas ſtulte? In what thing dooſte thou now wythſtande me, or ſtriue and ſtrogle againſt me, ſo boldly, or ſo malopertly fooliſhe felow?

Iniquus es, qui me tacere de re tanta poſtules, Thou art vniuſt or vnreaſonable, yͭ dooſt require, or that woldeſt haue me to holde my peace and ſay nothing, in ſo great a matter.

Nihilo minus ego hoc faciam tamen. Yet neuertheleſſe I will doe this ſame.

Non vides quantum mali ex ea re excites? Dooſt thou not ſe how much miſchiefe thou araiſeſt therby.

Subditum ſe ſuſpicatur, He miſtrufteth hym ſelfe, that he was ſome chaungelyng. Subditum. i. ſubdititicium vel ſuppoſitum. Suppoſitus, ta, tum, a chaungelynge, or a childe that was chaunged in the cradle, and layed there for the veray true childe. Iuuenalis. Tranſeo ſuppoſitos, I paſſe ouer and ſpeake nothyng of chaungelynges, or ſuche as were chaunged in their cradles, as we ſaye in englyſhe. Of the ſame ſignificacion is ſubditicius, and here in this place ſubditus.

Iſthuc inimicis fiet, Suche chaunce come to our enemies.

Egò ne confitear meum non eſſe filium, qui ſit meus? Shoulo I confeſſe or ſaye, that he is not my ſonne, whyche indede is myne?

Quid

Quid metuis? What feareſt thou? or wher of arte thou afearde?

Conuinces facile ex te natum, nā tui ſimilis eſt probè, Thou ſhalt ſone or eaſily proue him to bée of thyne owne body borne, for he is very lyke vnto the of condicions. Diuers grammarians haue noted, that ſimilis whan it gouerneth a datiue caſe, betokeneth like in fauour, & whan it gouerneth a genitiue, it betokeneth lyke of maners & condicions. Whyche obſeruacion here in this and other places (for the more part) is true, but yet not euery where.

Illi nihil vitii eſt relictum, quin id itidem ſit tibi, He hath no fault or vice lefte, but that thou haſt euen the ſame alſo.

Talē nulla niſi tu pareret filiū, No womā a liue could haue brought forth ſuch a ſon, but thou. Here is the figure Zeugma, of whyche it is diligently noted a littel afore, and this ſame clauſe of Terence there recited.

In the fowerth Scene.

¶ Si vnq̄ illū fuit tēpus, cum ego voluptati tibi fuerim, obſecro eius vt memineris, If euer there was any tyme, that you had any delite or pleaſure in me, I beſeche you for goddes ſake, to call it to mynde and remembrance.

Inopis te miſereſcat mei, Haue thou pitie and compaſſion vpon me, beyng a poore felow

and

and without any maner of helpe. For that signifieth properly inops,

Peto parentes meos, vt commonstres mihi, I desire you that you will shew vnto me my parentes, or my father and mother.

Ne isthuc aiam inducas tuũ, Neuer thinke it.

Hoccine quæsisti obsecro? Hast thou asked suche a question of me I pray thee?

Caue posthac si me amas, vnquã isthuc verbũ ex te audiã, Beware if thou loue me, that I neuer heare that worde of thy mouth again.

Caue mores posthac in te esse istos sentiam, Beware that I neuer see or perceyue to be in the agayne from henceforth such maners or behauour, as thou hast vsed.

Si scire vis, ego dicam, If thou be willinge or desirous to knowe, I will tell thee,

Nostrum te esse credito, Thynke thy selfe to be our owne sõne. So it is taken here in this place of Terence, but it may be englished in an nother sense, thus: Thynke thy selfe to be our owne (as who should say) our friend and in our good fauour.

Non sunt hæc parentis dicta, These be not mete wordes of a father to hys sonne.

Non, si ex capite sis meo natus itidem vt aiunt Mineruam esse ex loue, ea causa magis patier flagitiis tuis me infamẽ fieri, All though thou were borne oute of my very heade, euen so

as

as they say that Minerua was borne oute of the head and braine of Iupiter, yet I wil not any thyng ỹ rather for that cause, suffre my selfe to be in infamye and obloquie of men, or to incurre and renne in slaunder of mẽ, by reason of thy abhominable vices or naughty factions, Flagitiis is ablatiuus causæ. Minerua is the goddesse of wisedom of artes & sciences, & warres, & it is metaphorically taken sometimes for nature, for witte, or for anye arte or science. Which thinges because they be high giftes & only geuen by god, the poetes feygne that Minerua was the daughter of Iupiter, and deliuered or borne out of his owne head or braine. Wherof Lucianus the Greke poete hath a very prestie dialogue in dialogis deorum superum.

Dii isthæc prohibeant, The gods forbidde or defende those thinges.

Ego qđ potero enitar sedulo, I will doe my busie labour as much as I shal be able to do. Quæris id quod habes, parentes, quod abest, non quæris, patri quomodo obsequare, & ve serues quod labore inuenerit. Thou seekest that, that thou hast, that is to saye parentes, or father and mother, but that that thou hast not, but lackest, thou seekest not, that is to say how thou mayst please thy father, and howe thou mayest keepe that he hath gotten with his

his labour. Inuenerit i, parauerit.

Pudet dicere hoc præsente, I am ashamed to speake it in the presence of this man.

At te illud nullo modo facere puduit, but thou were neuer a whitte at all ashamed to do that.

Eheu quàm ego nunc totus displiceo mihi, Alas how angry I am with my selfe, or how sorie I am. Displiceo mihi, in latin speaking is sometimes vsed in a muche lyke sense, as we vse to say in englyth, I am halfe naught, as thus, I was wery of trauailyng, or, after my iourney, and was halfe nought & moze. De via fessus erã, mihique totus displicebam.

Quam pudet, Sme, Howe greatly ashamed I am.

In the fifte Scene.

¶ Enimuero nimis grauiter cruciat adolescentulum, minùs que inhumane, Truely he vexeth the poore young man to sore, and to vnkindely or vngentilly.

Exeo vt pacem conciliem s. inter eos, I come forth to make peace or attonement betwene them.

Cur non accersi iubes filiam, s. meam? Why doest thou not bydde or commaũde my daughter to be sent for?

Mi vir, te obsecro ne facias, Swete husband I pray you for gods sake doe not so.

Pater

Pater obsecro mihi ignoscas, Father, I be-seche you for goddes sake, forgeue or pardon me.

Da veniam.s.mihi, Forgeue or pardon me.

Sine te exorem, Let me intreat you. Exorare est orando impetrare, to obtein with prayng

Sciens non faciã, I wil not do it vnwetingly

Id nos nõ sinemus, I will not suffre it.

Nos for ego, is muche vsed modestiæ causa, but vos for tu, maye not be vsed, ne honoris quidem gratia.

Si me viuum vis pater, ignosce.s.mihi, father, if you loue my life, forgeue or pardone me.

Ne tã affirma te, Be not so styffe, or be not so rurst herted, For that is affirmare animũ all be it, it is vsed sometimes in ỹ good part.

Ea lege hoc faciam, I will doue the thynge vpon this condicion.

Omnia faciam impera, I will do all thynges that you shall thynke good, commaunde me. Omnia faciam.s.quæ tu censes equum esse vt faciam, for that went nert afore.

Ad me recipio, I vndertake it.

Hæc dum incipias grauia sunt, dum que ignoris, vbi cognoris, facilia, All these thynges be harde, till a men hath begunne or is entred in theim, and as long as he knoweth them not, but after that he is ones acquanted with them they be lyght,

Rufam

Rufam ne illā virginem, cæſiā, ſparſo ore, adunco naſo, ducam? ſhall I mary that redde headded, gry eied, platterfaced, & haukenoſed wenche, Cæſius, a, um, and glaucus, ca, cū, Is blew or greye, as the ſkye is whan it hath little ſpeckes of grey cloudes in a fayre daye, as it were a plumket colour. Of the names of colours, read Aul. Ge. l. 2 noct. attic. ca. 26. Sparſo ore. i. largo, lato, amplo, Large, broade, and (as we vſe to ſay in ſcorne or deriſion) platterfaced. Adunco naſo. i. incuruo, crokyng or bowyng inwarde, lyke as the bil of an egle or of an hauke, and ſuch we call in ſcorne or deriſion haukenoſes.

Eia vt elegans ea, Eigh what a minion it is.

Quando quidem ducenda eſt, egomet habeo propemodum, quam volo, Sens that I muſte nedes marie one. I my ſelfe haue in maner founde hir that I will haue.

Nunc laudo te gnate, Nowe I conne the thanke ſonne.

Perplacet. ſ. mihi. I am verie wel contented, or it pleaſeth me very well.

Hoc nunc reſtat, This now remaineth.

Syro ignoſcas volo, quæ mea cauſa fecit, I would haue you to pardone Syrus, of thoſe thinges that he hath dooen for my cauſe, or for my ſake. Syro ignoſcas. ſ. ea quæ. &c.

FINIS. HEAVTON.